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ऋग्वेद-संहिता

THE RIG-VEDA SANHITA

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Rig-Veda, as Professor Max Muller rightly said "is the Veda *par excellence*, containing the real theogony of the Hindus and is the oldest authority on the Religious and Social Institutions of the Hindus". It may be almost superfluouse to apprise the reader that the oldest, and, nominally the most weighty authority of the Hindus, for their religion and institutions, are the Vedas of which the Rig-Veda is the supreme.

The Rig-Veda Sanhita, the complete English translation of which is being laid before the public, is divided into eight *Ashtakas* and more than a thousand *Suktas* in number. It has been the learned translator's aim to adhere as strictly to the original Sanskrit text as the necessity of being intelligible would allow, to translate more than ten thousand stanzas of the whole work.

It has been a gigantic task which Professor Wilson undertook and in which two other great scholars of Indology, Prof. C. B. Cowell and W. F. Webster contributed to help complete the work which is a gem in the Indological literature. With a profound feeling of gratification, the publishers make available this entire print of Rig-Veda Sanhita in seven volumes to the Indologists, Sanskrit Scholars and the Institutions and hope that this will be a welcome addition to their collection.

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पुस्तक-वितरण की तिथि नीचे अकित है। इस तिथि सहित २० वें दिन तक यह पुस्तक पुस्तकालय में वापिस आ जानी चाहिए। अन्यथा १० पैसे के हिसाब से विलम्ब-दण्ड लगेगा।

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Rig-Veda Sanhita

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ANCIENT HINDU HYMNS OF THE RIG-VEDA

The Oldest Authority on the Religious and Social
INSTITUTIONS OF THE HINDUS

Vol. IV
The Fourth Ashtaka

TRANSLATED FROM THE ORIGINAL SANSKRIT
By
H.H. WILSON, M.A., F.R.S.
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FOURTH ASHTAKA.

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FOURTH ASHṬAKA.

FIRST ADHYÁYA.

MAṆḌALA V. (*continued*).

ANUVÁKA I. (*continued*).

SÚKTA IX. (IX.)

The deity is AGNI; GAYA, of the race of ATRI, is the *Ṛishi*; the metre of the fifth and seventh stanzas is *Pankti*, of the rest *Anushṭubh*.

1. Mortals bearing oblations glorify thee, AGNI, the divine: I praise thee, JÁTAVEDAS,[1] for that thou conveyest successively oblations (to the gods).[2] Varga I.

2. AGNI is the invoker of the gods (on behalf of) him, the donor (of the oblation), the abode (of the fruit of good works), by whom the sacred grass has been strewn; (he) in whom congregate all sacrifices securing food and fame.

3. He (it is) whom the two sticks have engendered

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[1] In addition to previous explanations, the name is here said to imply, he whom all know to be identical with all that exists; or, *vedas* may mean wealth, when it will signify, he from whom all wealth is generated.

[2] The grammatical portion of *Sáyaṇa's* commentary, which is very full in the first and second *Ashṭakas*, is suspended in the MSS. of the third: it is resumed in the beginning of the fourth, but is only occasionally repeated.

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like a new-born babe; the supporter of men the descendants of MANU, the fit object of sacrifice.

4. Thou art laid hold of with difficulty like the young of tortuously-twining (snakes);[1] thou who art the consumer of many forests, as an animal is of fodder.

5. Of whom smoke-emitting, the flames intensely collect; then, when diffused in the three regions[2] AGNI inflates himself in the firmament, like the blower of a bellows, and sharpens (his flames), as (the fire blazes from the blast) of the blower.[3]

6. By the protections of thee, AGNI, the friend (of all), and by our praises (of thee), may we pass safe from the evil acts of men, as if from malignant (enemies).

7. Powerful AGNI, bestow upon us the institutors (of pious rites), that wealth (which we desire): may he discomfit (our foes): may he cherish us: may he be ever ready to bestow upon us food: and do thou,[4] AGNI, be present in battles for our success.

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[1] *Putro na hváryáṇám*, like the son of the crooked-going; the scholiast says, like a young snake, *bálasarpah*: or it may mean the colt of rearing and plunging horses, of those not broken in, *asíkshitabálaswah*.

[2] *Vadím aha trito divi upadhamati* is explained, *trishu sthánéshu vyáptah*, spread in the three regions; or, *tríṇi sthánáni atítya*, having gone beyond the three regions; *átmánam upa varddhayati*, he blows up or enlarges himself.

[3] The text has *śiśíte dhmátarí*, he sharpens as in a blower; which the scholiast explains, like the fire, which, in the proximity of one blowing with a bellows, blazes up, so *Agni* sharpens his flames, or of himself adds to their intensity.

[4] The confusion of the second and third person is that of the original.

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Súkta X. (X.)

The deity, *Ṛishi*, and metre as before.

Varga II.

1. AGNI, of irresistible prowess, bring to us most powerful treasure; (invest us) with surrounding wealth; mark out the paths to abundance.[1]

2. Marvellous AGNI, (gratified) by our acts, (produce) in us greatness of vigour: in thee abides the strength destroying evil spirits: thou who art to be worshipped, like MITRA, art the doer (of great deeds).[2]

3. Augment, AGNI, our dwelling and prosperity, for the devout men (who have propitiated thee) by their praises have acquired riches.

4. Delightful AGNI, those men who glorify thee with hymns become rich in horses, and are invigorated with (foe-destroying) energies; and their great renown, spread through the firmament, arouses (thee) of thine own accord.[3]

5. These thy bright and fierce flames, AGNI, spread around like the circumambient lightnings, and are like a rattling chariot rushing (into battle) for booty.

6. Be prompt, AGNI, for our protection, and for the

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[1] *Sáma-Veda*, I. 81: there is a slight difference in the text of the second half of the stanza.

[2] The text has only *hráṇá* for *hurváṇa*: the acts alluded to are such as driving away the *Ráhshasas* or other disturbers of religious rites.

[3] *Divaśchid yeshám bṛihat sukírttir bodhatí tmaná*: the application of the two last words is somewhat doubtful: *Sáyaṇa* disconnects them from the preceding, and supplies the name of the *Ṛishi* of the *Súkta*, *Gaya*, as the nominative of *bodhati*; *evamvidham tvám Gayastmaná swayam eva bodhayati*, *Gaya* of his own accord, or of himself, as it were, arouses thee, *Agni*, so described.

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gift of poverty-repelling (riches); and may our pious (descendants be able to) compass all their desires.

7. AGNI, who art ANGIRAS, glorified in the past, glorified (at present), invoker (of the gods), bring unto us riches (enabling us) to overcome the mighty: give to thy praisers (ability) to praise thee, and be (at hand) for our success in battles.

SÚKTA XI. (XI.)

The deity is AGNI; the *Ṛishi* is SUTAMBHARA, of the race of ATRI; the metre is *Jagatí*.

Varga III.

1. The vigilant, the powerful AGNI, the protector of man, has been engendered for the present prosperity (of the world): fed with butter, (blazing) with intense (radiance) reaching to the sky, the pure AGNI shines brilliantly for the *Bharatas*.[1]

2. The priests have first kindled,[2] in three places, AGNI, the banner of sacrifice, the family priest, (riding) in the same car with INDRA and the gods: he, the performer of pious acts, the invoker (of the gods), has sat down on the sacred grass for the (celebration of the) rite.

3. Thou art born unobstructed of two mothers:[3] pure, adorable, wise, thou hast sprung up from (the

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[1] *Sáma-Veda*, II. 257. *Yajur-Veda* 15. 27: *Mahídhara* agrees with *Sáyaṇa* in interpreting *Bharatas* by *Ṛitwiks*, or priests: he differs slightly in some other respects, rendering the stanza, *Agni* has been engendered by the priests for the present sacrifice: he shines so brilliantly, that with his flames he touches the sky, the patron of the sacrificer, vigilant, dexterous, fed with butter, pure.

[2] *Trishadhasthe samídhire*, that is, as the three fires, the *Gárhapatya*, *Áhavaníya*, and *Dakshiṇa*.

[3] The two sticks of attrition.

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devotion of) the householder:[1] they have augmented thee with butter: AGNI, to whom burnt-offerings are made, the smoke is thy banner spread abroad in the sky.

4. May AGNI, the fulfiller (of all desires), come to our sacrifice: men cherish AGNI in every dwelling: AGNI, the bearer of oblations, has become the messenger (of the gods): those adoring AGNI adore him as the accomplisher of the sacrifice.

5. To thee, AGNI, this most sweet speech (is addressed); may this praise be gratification to thy heart: pious hymns fill thee, and augment thee with vigour, as large rivers (replenish) the sea.

6. The *Angirasas* discovered thee, AGNI, hidden in secret, and taking refuge from wood to wood: thou art generated, being churned with great force; therefore they have called thee, ANGIRAS, the son of strength.[2]

SÚKTA XII. (XII.)

The deity, *Ṛishi*, and metre as before.

1. I offer to the great, the adorable AGNI, the rainer of water, the vigorous, the showerer (of benefits), the present acceptable praise, like well-purified butter (poured) at sacrifices into his mouth. Varga IV.

2. AGNI, who knowest (the purpose of) the sacrifice, assent to this rite: be favourable to the copious

---

[3] *Udatishṭho vivasvataḥ*: the latter is said to designate the *Yajamána*, from his especially, *vi*, abiding, *vasata*, in the chamber where the *agnihotra*, and other rites with fire, are celebrated.

[1] *Sáma-Veda*, II. 258. *Yajur-Veda*, 15. 28: *Mahídhara* agrees with *Sáyana*: he adds as the explanation of *guhá*, *apsu*, in the waters, referring to the familiar legend, see vol. I. p. 4, note.

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showers of water:[1] (endowed) with strength, (I undertake) not (to obstruct) sacred acts, nor adjure the rite with both (truth and untruth),[2] but (repeat the praise) of the resplendent showerer (of benefits).

3. AGNI, bestower of water, by what (act of) truth mayest thou, who art adorable, be cognizant of our adoration: may the divine AGNI, the guardian of the seasons, recognise me: I (know) him not (yet) as the lord of the riches of which I am the possessor.[3]

4. Who, AGNI, among thy (followers) are the imprisoners of foes? who among them are the protectors (of men), the splendid distributors of gifts? who

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[1] When the author of a *Súkta* takes a fancy for the word *ṛita*, probably, in one of its meanings, the Latin *ritus*, it is difficult to follow him in respect of its various significations of sacrifice, praise, truth, water: *ṛitasya dhárá*, however, necessarily implies the last.

[2] The text is very elliptical and obscure: *náham yátum sahasá na dwayena ṛitam sapámi arushasya vṛishṇaḥ*: it is, literally, not I to go by strength, not by the two I swear, the sacrifice of the shining showerer: *Sáyaṇa* supplies *yukta*, joined or endowed *sahasá*, with strength, and makes *yátum* mean to injure, or injury of pious acts, connecting it with *sapámi*, which he renders by *spṛiṣámi* or *karomi*, I touch or do; I do not proceed to injure sacred offices: *by the two*, he explains *satyánṛitábhyám*, by truth and untruth, that is, *avaidikam kṛityam na sapámi, na karomi*, I perform not any act not enjoined by the Veda: *ṛitam* here he interprets praise, and again attaches to it *sapámi*, without the negative, I vow or repeat the praise of *Agni*.

[3] *Na aham patim sanituḥ asya ráyaḥ*; the verb is understood: the scholiast renders it *bhajamánasya asya mama ráyaḥ swáminam tam agnim aham na jánámi*, I do not know that *Agni*, the master of the riches of this one, or me, the enjoyer: what it means is not very obvious.

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among them defend the asserter of untruth? who are the encouragers of evil deeds?[1]

5. These thy friends, AGNI, everywhere dispersed, were formerly unhappy (in abandoning thy worship), but are again fortunate (by its renewal): may they who, with (censorious) words, impute fraudulent (practices) to me who pursue a straight path, bring evil upon themselves.

6. May the dwelling of him, AGNI, who celebrates thy worship with reverence, of him who protects the sacrifice (offered) to the resplendent showerer (of benefits), be well stored; and may a virtuous successor of the man who diligently worships thee come in his place.

SÚKTA XIII. (XIII.)

The deity and *Ṛishi* as before; the metre is *Gáyatrí*

Varga V.

1. Adoring thee, AGNI, we invoke thee: adoring thee we kindle thee, adoring thee for protection.

2. Desirous of wealth, we recite to day the effectual praise of the divine AGNI, (whose radiance) reaches the sky.[2]

3. May AGNI, who amongst men is the invoker of the gods, accept our praises; may he offer sacrifice to the divine beings.

4. Thou, AGNI, art mighty and gracious, the (ministrant) priest, the desired (of all): through thee the worshippers complete the sacrifice.

---

[1] The two last are persons not worshipping *Agni*; but the verse may be also thus rendered, who are they that confine their foes? who are they that preserve men from uttering untruth? who are they that vindicate people from calumny? they are, *Agni*, thy worshippers.

[2] This and the two next verses occur *Sáma-Veda*, II. 755—757.

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5. Wise worshippers exalt thee, AGNI, the bountiful giver of food, the deservedly lauded: do thou bestow upon us excellent strength.

6. AGNI, thou encompassest the gods as the circumference (surrounds) the spokes (of a wheel): bestow manifold wealth upon us.

SÚKTA XIV. (XIV.)

The deity, *Rishi*, and metre as before.

Varga VI.

1. Waken the immortal AGNI with praise, that, being kindled, he may bear our oblations to the gods.

2. Mortals worship him an immortal divinity at their sacrifices, most adorable among the human race.

3. Numerous (worshippers), pouring out butter from the (sacrificial) ladle, glorify him, the divine AGNI, that he may convey their oblation (to the gods).

4. AGNI, as soon as born, blazes brightly, destroying the *Dasyus*, and (dispersing) the darkness by his lustre: he has discovered the cows, the waters, the sun.

5. Worship the adorable AGNI, the sage, whose summit blazes with butter: may he hear and comprehend my invocation.

6. They have augmented AGNI, the beholder of all, with oblations and with praises, along with the gods, the objects of pious meditation, desirous of praise.

ANUVÁKA II.

SÚKTA I. (XV.)

The deity is AGNI; the *Rishi* DHARUṆA, of the family of ANGIRAS; the metre is *Trishtubh*.

Varga VII.

1. I offer praise to AGNI, the creator, the far-seeing, the adorable, the renowned, the first (of the gods); he who is propitiated by oblations, the strong, the giver

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of happiness, the possessor of riches, the receiver of oblations, the bestower of dwellings.

2. They are detaining by sacrifice the true recipient (of offerings)[1] in the most eminent place of the ceremony, who brings together the leaders (of the rite), the unborn with the born, (or gods and men), as seated at the solemnity which is the stay of heaven.

3. They who (present) to the chief (of the gods) the great food (of sacrifice), unattainable (by the *Rákshasas*), enjoy forms exempt from defect:[2] may that new-born AGNI scatter assembled (hosts): let them stand from around me, as (deer avoid) an angry lion.

4. When, everywhere predominating, thou cherishest all men like a mother, and (art implored by all) to behold and to support them; and when, being detained, thou maturest every kind of food,[3] then, multiform (AGNI), thou comprisest (all beings) in thyself.

5. Divine AGNI, may the (sacrificial) food, the vast yielder (of benefits to men), the sustainer of

---

[1] *Ṛitena ṛitam dharuṇam dhárayantah*: they, the *Yajamánas*, hold or detain, *ṛitam dharuṇam, yajnasya dhárakam satyam*, the true holder of sacrifice, that is, *Agni*, by the ceremony, *parame vyomani, utkrishṭe sthána*, in the best place, that is, the altar.

[2] *Anhoyuvastanvas-tanvate*, are explained by *Sáyaṇa, svástanúr-anhasá viyojiká vistáraryanti*, they effect the extension of their own persons, disjoined by or separated from sin: the sense is not very obvious.

[3] *Vayo vayo jarase yad dadhánah*: the scholiast interprets *yadá dháryamáno bhavasi tadá sarvam annam jarayasi*, when thou art being detained, then thou causest all food to decay, *i.e.* to digest.

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riches, support the utmost of thy vigour; and do thou, considering (the means of acquiring) great riches, like a thief keeping concealed the article (he has stolen), be propitious to ATRI.[1]

SUKTA II. (XVI.)

The deity as before; the *Ṛishi* is PÚRU, of the race of ATRI; the metre is *Anushṭubh*, except in the last verse, in which it is *Pankti*.

Varga IX.

1. Offer abundant (sacrificial) food to the brilliant divine AGNI, whom mortals have placed before them by praises as a friend.[2]

2. For that AGNI, (endowed) with the lustre of the strength of his arms, is the ministrant priest of mortals, who (presents) the oblation to the gods in succession, and like BHAGA[3] distributes desirable wealth.

3. (May we be assiduous) in the praise, (and cherished) in the friendship, of that very radiant possessor of wealth, on whom, loud-sounding and all-ruling, (his) universal (worshippers) have conferred vigour.

4. Now verily, AGNI, (be disposed) for bestowing excellent strength on these (thy worshippers): heaven and earth have invested him with glory like the vast (sun).[4]

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[1] This may, perhaps, also imply that wealth bestowed upon the *Ṛishi* is deposited in a secure receptacle, like the hidden booty of a thief, *padam na táyur guhám dadhánah*, but the whole *Súkta* is obscurely worded.

[2] *Sáma-Veda*, I. 88: the latter reads *praṣastaye*, for praise, instead of *praṣastibhih*, by praises.

[3] *Bhaga*, according to *Sáyaṇa*, here means *Súrya*.

[4] The text has only *yahvam na*, like the great; the scholiast has *mahántam súryam iva*, like the great sun.

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5. Glorified by us, AGNI, come quickly, and bring us desirable wealth: we who (are thy worshippers), we (who are thine) adorers, offer thee welcome together with oblations: be thou favourable to us; be (our) success in battles.

SÚKTA III. (XVII.)

The deity, *Ṛishi*, and metre as before.

Varga X.

1. Divine AGNI, a mortal thus with sacrifices (calls upon thee) who art endowed with lustre for protection: PÚRU adores AGNI for protection when the sacred rite is solemnized.

2. Performer of various functions,[1] who art deservedly renowned, thou praisest by thy words that AGNI, who is possessed of wonderful splendour; who is exempt from pain; who is adorable and supreme in understanding.

3. He who is endowed with vigour, is (glorified) by praise, and by whose radiance, like that of the sky, the rays of light shine brightly: by his lustre, verily, (the sun is luminous).[2]

4. By the worship of him who is pleasing of aspect the provident (heap) wealth in their cars: AGNI, to whom oblations are due, is then glorified by all people.

5. Quickly, (AGNI, give us) desirable (wealth), such as the devout, combining with (pious) praise, (obtain): son of strength, (be favourable) to (my)

---

1 *Vidharman:* it applies either to the *Ṛishi* or the *yajamána.*

2 The text has only *asya vásá u archishá, vá asá* being put for *vá asau*; literally, by the light of him, he verily: *asau*, he, according to the commentator, designates the sun; and the entire phrase is, by the light of him, that is, of *Agni*, the sun becomes radiant; *ádityo archishmán bhavati.*

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desires; protect us (from calamity); be alert for our prosperity;[1] come for our success in battles.

SÚKTA IV. (XVIII.)

The deity and metre as before; the *Ṛishi* is DWITA, of the race of ATRI.

Varga X.

1. Let AGNI, the beloved of many, the guest of man, be present at dawn; he who, immortal, desires the oblations of mortals.[2]

2. Be (willing to make) a grant of thine own strength to DWITA, the bearer of the pure oblation; for he, immortal AGNI, thy diligent praiser, brings to thee continually the *Soma* juice.

3. I invoke thee bright-shining, through a long life, with praise, (for the benefit) of the affluent, that their chariot, giver of horses, may proceed unimpeded.

4. Amongst whom the ceremonial of many kinds is observed; who perpetuate the sacred hymns by their recital; by them the sacrificial viands are placed upon the strewn grass (at the sacrifice which) leads (the worshipper) to heaven.[3]

5. Immortal AGNI, bestow upon those opulent men, who, upon (my) praise (of thee), gave to me fifty

---

[1] *Saṃdhi swastaye*: the commentator says the verb may here be put for the first person, and mean *yáche*, I ask for, or it may mean, as translated, *śakto bhava*, be able.

[2] *Sáma-Veda*, I. 85: the reading of the second half of the stanza somewhat differs: our text is *víśváni yo amartyo havyá martyeshu ranyati*: the Sáma has *víśve yasminn-amartye havyam martása indhati*, in or upon all that which is immortal, mortals offer oblations.

[3] *Swar-nare*, a synonyme here of *yajne*, *swargam yajamánam nayati*, it leads the *yajamána* to heaven.

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horses, and brilliant, ample, and abundant food, (supporting numerous) dependants.

SÚKTA V. (XIX.)

The deity as before; the *Ṛishi* is named VAVRI; the metre of the two first stanzas is *Gáyatrí*, of the two next *Anushṭubh*, and of the fifth *Virátrúpá*.

Varga XI.

1. Unprosperous circumstances affect VAVRI: may the accepter (of oblations) become cognizant (of them), as, reclining on the lap of his mother, he beholds all things.

2. They who know (thy power) invoke thee incessantly, and nourish (thy) strength (by oblations): they dwell in an impregnable city.

3. Living men, with collars of gold, earnest in praise, desirous of food, augment by this laudation the vigour of thee abiding in the white firmament.

4. May (AGNI) with his two relatives, (heaven and earth), hear this faultless (praise), acceptable as milk: he who, like the mixed oblation, is filled with food,[1] and, unsubdued, is ever the subduer of his foes.

5. Radiant (AGNI), who art made manifest by the wind, and art sporting amidst the ashes (of the forest), be present with us: and may the fierce fiery flames, destructive of foes, be gentle to this thy worshipper.

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[1] *Gharmo na vájajaṭharah*, he in whose belly is food like the *gharmah*: besides its ordinary sense of warm, hot, and that of day, assigned to it by *Yáska*, the word has other meanings: *Sáyaṇa* apparently identifies it with the ceremony called *Pravargya*, *pravargya iva gharmo yathá havyenájyenapayasásikta*, like the *Pravargya* the *gharma*, sprinkled with the oblation butter and milk; perhaps we should read *pravargye*, at the *Pravargya*, for, by a subsequent passage, *gharma* means a vessel, a pitcher.

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SUKTA VI. (XX.)

The deity as before: certain persons of the race of ATRI, called *Prayasvats*, are the *Ṛishis*; the metre of the last stanza is *Pankti*, of the rest *Anushṭubh*.

Varga XII. 1. That (sacrificial) wealth, AGNI, bounteous giver of food, of which thou approvest, and which deserves to be commended by our praises, do thou convey to the gods.[1]

2. May those prosperous men who do not offer oblations to thee become destitute of great strength, and may (the followers) of other (than *vaidik*) observances incur (thy) enmity and punishment.

3. We, *Prayasvats*,[2] have recourse to thee, the invoker (of the gods), the means of strength: we glorify thee first at sacrifices with praise.

4. Possessor of strength, day by day so (provide), that we may enjoy thy protection; doer of good deeds, may we (be deserving) of wealth through sacrifice, and may we be happy with cattle, happy with male descendants.

SÚKTA VII. (XXI.)

The deity as before; the *Ṛishi* is SASA; the metre as before.

Varga XIII. 1. Like MANU, we meditate, AGNI, upon thee; like MANU, we kindle thee: worship the gods on behalf of the (worshipper), devout as MANU.

2. When thou art pleased, AGNI, thou shinest upon the human race: well-born, feeder upon clarified butter, the ladles are constantly uplifted to thee.

3. All the consentient divinities have made thee

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[1] *Yajur-Veda*, 19. 64: instead of *vájasátama*, the printed *Yajush* reads *havyaváhana*, conveyer of offerings to the manes.

[2] *Prayasvantah* is, literally, those having food, *annavantah*.

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their messenger; therefore the pious worship thee who art divine, wise AGNI, at sacrifices.

4. Man praises thee, divine AGNI, to convey his offerings to the gods: bright AGNI, blaze when kindled: take thy seat in the chamber (of sacrifice), in the chamber of the sincere SASA.

SÚKTA VIII. (XXII.)

The deity and metre as before; the *Ṛishi* is VIṢWASAMAN.

1. Sing, VIṢWASÁMAN, like ATRI, (a hymn) to the dispenser of purifying light: (to him) who is to be praised at sacrifices, the invoker of the gods, the most adorable by man. Varga XIV.

2. Cherish the divine AGNI, by whom all that exists is known, the priest (of the rite): may the sacrifice most suitable for the gods duly this day proceed to them.

3. Men have recourse to thee, divine AGNI, who art of intelligent mind, for security: we praise thee who art most excellent, seeking thy protection.

4. AGNI, son of strength, recognise the words of this our (laudation): handsome-chinned, lord of the dwelling, the sons of ATRI exalt thee, such (as thou art), by their praises: they embellish thee by their hymns.

SÚKTA IX. (XXIII.)

The deity and metre as before; the *Ṛishi* is DYUMNA.

1. Bestow, AGNI, upon DYUMNA a son,[1] overcoming foes by his prowess; one who may with glory subdue all men in battle. Varga XV.

2. Mighty AGNI, grant us a son able to encounter

[1] The text has *rayim, rem*, riches, but the scholiast understands it metaphorically, and renders it *putram*, a son, a meaning consistent with what follows.

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hosts; for thou art true and wonderful, and the giver of food with cattle.

3. All men concurring in satisfaction, bearing the clipt sacred grass, solicit thee, as the kind invoker of the gods, to the chambers (of sacrifice) for infinite wealth.

4. May the (sage) on whom all men rely possess foe-subduing strength: radiant AGNI, so shine in our habitations that they may abound in riches: shine, purifying AGNI, dispensing light.

SÚKTA X. (XXIV.)

The deity is AGNI; the *Ṛishis* are termed GAUPÁYANAS and LAUPÁYANAS, and are four in number, named severally, BANDHU, SUBANDHU, ŚRUTABANDHU, and VIPRABANDHU, to each of whom a half stanza of the two stanzas of which the *Súkta* consists is attributed; the metre is *Virâj*.

Varga XVI.

1, 2.[1] AGNI, who art to be adored, be ever nigh to us,

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[1] These two verses seem to be favourites: the first *pada* of the first occurs twice in the *Sáma-Veda*, I, 448, II. 457; the second once, II. 458: the second *pada* of the second stanza occurs in the same, II. 459: we have both of them twice in the *Yajush*, 3. 25, 15. 48: *Mahídhara's* explanation is much the same as *Sáyaṇa's*, except in one or two words; as *varúthyah* in the first line of the first stanza: *Sáyaṇa* explains it *varaṇíyah, sambhajaníyah*, that which is to be chosen, to be enjoyed, to be worshipped: *Mahídhara* interprets it favourable or auspicious to the family or the house, *varútha* meaning, he says, either *putra samúha*, an assemblage of sons, or *gṛiha*, a house: *Sáyaṇa* also gives as an alternative, endowed or inclosed with circumferences or defences, *paríḍhíbhir-vṛitah*, alluding, perhaps, to the common import of *varútha* the fender of a carriage: again, *vasuśravas*, in the second line of the first verse, which *Sáyaṇa* interprets *vyáptánnah*, he by whom food is dispensed, *Mahídhara* explains renowned for wealth.

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our protector and benefactor: do thou, who art the giver of dwellings and dispenser of food, be present with us: bestow upon us most brilliant wealth.

3, 4. Understand us, AGNI; hear our invocation; defend us from all malevolent (people): most bright and resplendent AGNI, we earnestly solicit thee for the happiness (of ourselves) and our friends.

SÚKTA XI. (XV.)

The deity as before; the *Ṛishis* are those of the race of ATRI, named VASÚYUS; the metre is *Anushṭubh*.

1. Celebrate the divine AGNI for his protection: may he who presides over dwellings grant (our desires): may the son of the *Ṛishis*,[1] the observers of truth, save us from those who hate us. Varga XVII.

2. That AGNI is true[2] whom the ancients, whom the gods have kindled, as the bright-tongued invoker of the gods, radiant with holy splendours.

3. AGNI, to be propitiated by praises, (gratified) by our choicest and most excellent adoration and hymns, bestow upon us riches.

4. AGNI shines amongst the gods: AGNI is present amongst mortals: AGNI is the bearer of our oblations: glorify AGNI with praises.

5. May AGNI bestow upon the donor (of the oblation) a son, abounding in food, abounding in devotion, excellent, unharmed, conferring honour upon his progenitors.

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[1] *Agni* is termed the son of the *Ṛishis*, as generated by their rubbing the sticks together which produce fire.

[2] *Satya*: by *true*, in this and other passages, is meant, it is said, one who does not fail to bestow upon his worshippers the recompense of their devotions.

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Varga XX.

6. May AGNI bestow a son, the protector of the good, who, with his followers, may be victorious in battle: may he bestow a swift-footed steed, conquering, unconquered.[1]

7. That (praise) which best conveys (our veneration is due) to AGNI: affluent in splendour, grant us, (AGNI), great (wealth), for from thee vast riches and ample food proceed.[2]

8. Brilliant, AGNI, are thy rays: mighty art thou termed, like the stone (that bruises the *Soma*), and thy voice spontaneously spreads through the sky like thunder.

9. Thus we, *Vasúyus*,[3] glorify the vigorous AGNI:

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[1] This and the preceding verse are directed to be recited at a sacrifice performed to obtain male offspring, *putrakámeshṭi*.

[2] *Sáma-Veda*, I. 86. *Yajur-Veda*, 26. 12: *Mahídhara* differs from *Sáyaṇa* in his interpretation of this verse in several respects: considering the first line, *yad váhishṭham tad agnaye vṛihad archa vibhávaso*, to be addressed to the *Udgátṛi*, he renders it, sing to *Agni*, that *Vṛihad-sáma* (a hymn of the *Sáma-Veda*), which is the most effectual means of obtaining our desires; and he refers the vocative, *Vibhávaso*, to the second line in which a more important variation occurs: it runs, *mahishí iva tvad rayistwad vája udírate*: *Sáyaṇa* makes *mahishí* the adjective of *rayi*, great riches, and observes of *iva* that it is a pleonasm, *iveti púraṇaḥ*: *Mahídhara* understands it as denoting a comparison, and explains the passage, as the first-married bride proceeds from her home to her husband, *prathamapariṇítá strí gṛihát patim prati udgachchhati*, so riches and food proceed to the worshipper, *Agni*, from thee: the necessity of supplying a whole sentence is rather against this rendering, and *mahishí* as an adjective is of not unfrequent occurence.

[3] The *Vasúyus* are here explained *vasuhámáḥ*, they who desire wealth.

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may he, the performer of great deeds, enable us to pass over all our enemies as (we cross a river) with a boat.

SUKTA XII. (XXVI.)

The deity and *Ṛishis* as before: the metre is *Gáyatrí*.

1. Divine purifier, AGNI, with thy radiance and pleasing tongue, bring hither and worship the gods.[1] Varga XIX.

2. Feeder upon butter, bright and variegated radiance, we solicit thee, the beholder of heaven, to (partake of) the (sacrificial) food.

3. We kindle thee at the sacrifice, wise AGNI, whose food is the oblation, who art brilliant and vast.[2]

4. Come, AGNI, with all the gods, to the donor (of the oblation): we have recourse to thee as their invoker.

5. To the institutor of the rite, pouring out the libation, bring excellent vigour; sit down with the gods upon the sacred grass.

6. Victor over thousands, thou favourest, when kindled, our holy rites, the honoured messenger of the gods. Varga XX.

7. Reverence AGNI, by whom all that is, is known, the bearer of oblations, the youngest of the gods, the divine, the ministrant priest.

8. May the sacrifice most solemnly offered by the devout duly proceed to day (to the gods): spread the sacred grass for their seat.

9. May the MARUTS, the AṢWINS, MITRA, VARUṆA, the gods, with all their attendants, sit down upon this grass.

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[1] *Sáma-Veda*, II. 871. *Yajur-Veda*, 17. 8.
[2] *Sáma-Veda*, II. 872, 873.

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Sukta XIII. (XXVII.)

The deity as before, but in the sixth stanza Indra is associated with Agni; the *Ṛishis* are three *Rájás*, Tryaruṇa the son of Trivrishṇa, Trasadasyu the son of Purukutsa, and Aśwamedha the son of Bharata;[1] or Atri alone may be the *Ṛishi*:[2] the metre of the three first stanzas is *Trishṭubh*, of the last three *Anushṭubh*.

Varga XXI.

1. Agni, who art the protector of the good, most wise, powerful, and opulent; Tryaruṇa the son of Trivṛishna has become renowned, Vaiswánara, in that he has bestowed upon me a pair of cattle with a waggon, and with ten thousands of treasure.

2. Agni, Vaiswánara, who art deservedly praised and exalted (by us), bestow happiness upon Tryaruṇa, who gives me hundreds (of *Suvarṇas*),[3] twenty cattle, and a pair of burden-bearing horses.

3. As Tryaruṇa, pleased by the eulogies of me who have many children, presses with earnest (mind,

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[1] Of these princes we have yet met only with the second, vol. i. p. 292: in the *Vishnu Puráṇa* a *Trayyáruṇa* occurs, (p. 371), but he is the son of *Tridhanwan*, and the seventh in descent from *Trasadasyu*, with whom, therefore, he could not be contemporary; so that either the *Veda* or the *Puráṇa* is wrong: the latter enumerates a *Trayyaruṇa* among the *Vyásas*, p. 273: no other authority gives *Bharata* a son named *Aśwamedha*.

[2] For in fact the *Rájás* are rather the *Devatás*, they do not commemorate their own donations: it is *Atri*, or some member of his family, who speaks.

[3] The text has only *śatáni*, the hundreds: the scholiast adds *suvarṇánám* of *suvarṇas*: it is not impossible, however, that pieces of money are intended; for if we may trust Arrian, the Hindus had coined money before Alexander: the people of Sambas, Raja of Sindomana, present him with told money, *χρηματα αναριθμησαν*.

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gifts upon me), so does TRASADASYU, desirous, AGNI, of thy valued favour through thine exceeding praise.

4. When AṢWAMEDHA gives to him who solicits of him as a benefactor, saying (bestow wealth) upon me, and comes (to him) with a verse (in thy praise), do thou AGNI, grant intelligence to (the *Rájá*) who wishes to offer sacrifice (to thee).

5. Whose hundred robust oxen yield me delight, as the triple-mixed *Soma*,[1] the offering of AṢWAMEDHA (gratifies thee).

6. INDRA and AGNI, bestow upon the munificent AṢWAMEDHA infinite wealth with excellent posterity, undecaying as the sun in heaven.

SUKTA XIV. (XXVIII.)

The deity as before; the *Ṛishi* is VIṢWAVÁRÁ, a lady of the family of ATRI: the metre of the first and third stanzas is *Trishṭubh*, of the second *Jagatí*, of the fourth *Anushṭubh*, and of the two last *Gáyatrí*.

1. AGNI, when kindled, spreads lustre through the firmament, and shines widely in the presence of the dawn: VIṢWAVÁRÁ, facing the east, glorifying the gods with praises, and bearing the ladle with the oblation,[2] proceeds (to the sacred fire). Varga XXII.

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[1] Mixed with curds, milk, and parched grain.

[2] *Havishá ghṛitáchí* is explained by the scholist *puroḍáśádilakshaṇena yuktayá ghṛitachyá sruchá sahitá*, with the ladle of *ghí* connected with the cakes and other articles of the oblation: the whole passage is remarkable, whether this explanation be admitted or not, as it leaves no doubt that a female is described as discharging the offices of a priest worshipping the gods at dawn with hymns and oblations: besides *Viṣwavárá* being feminine, the epithets *práchí íḷáná ghṛitáchí* are of the same gender: the term is explained the repeller of all enemies of the nature of

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2. When about to be kindled, AGNI, thou rulest over ambrosial (water): thou art present with the offerer of the oblation for his welfare: he to whom thou repairest acquires universal wealth; he places before thee, AGNI, the dues of hospitality.

3. Repress, AGNI, (our foes to ensure our) exceeding prosperity: may thy riches ever be excellent: preserve in concord the relation of man and wife,[1] and overpower the energies of the hostile.

4. I praise the glory, AGNI, of thee when kindled and blazing fiercely: thou art the affluent showerer (of benefits), thou art fitly lighted at sacrifices.

5. AGNI, who art kindled and invoked, worship the gods at the holy rite, for thou art the bearer of the oblation.

6. Offer worship and adoration to AGNI when the sacrifice is solemnized: select the bearer of the oblation to the gods.[2]

SÚKTA XV. (XXIX.)

The deity is INDRA, but one hemistich may be assigned to UṢANAS; the *Ṛishi* is GAURIVÍTI, of the race of ṢAKTI; the metre is *Trishṭubh*.

Varga XXIII. 1. In the adoration of the gods by MANU there are

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sin, *sarvam api páparúpam ṣatrum várayitrí*: we have no further clue to her history than that she is an *Atreyí*, of the race of *Atri*.

[1] *Sam jáspatyam suyamam kurushva*, make perfect the well-connected duty of wife and husband, an appropriate prayer for a female, *Yajur-Veda*, 33. 12.

[2] According to the *Taittiríya*, there are three kinds of sacrificial fire: the *havyaváhana*, which receives the oblation intended for the gods; the *kavyaváhana*, that intended for the *Pitṛís*; and the *Saharakshas*, that intended for the *Asuras*: the worshipper is therefore directed on this occasion to select the first.

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three effulgences, and they, (the MARUTS), uphold three luminaries[1] in heaven: the MARUTS of pure energy worship thee, for thou, INDRA, art their intelligent *Ṛishi*.

2. When the MARUTS worship INDRA, exulting and drinking of the effused libation, he grasps the thunderbolt wherewith he destroys AHI, and sets the abundant waters free to flow.

3. Or, mighty MARUTS, and thou also, INDRA, drink of this my copiously-effused libation: then the offered libation obtains cattle for the offerer,[2] and INDRA, drinking of it, kills AHI.

4. Thereupon he fixed firmly heaven and earth, and, resolutely advancing, filled (VṚITRA), like a deer, with terror: stripping off his covering, INDRA slew the DÁNAVA, endeavouring to hide, and panting with affright.

5. Then, for this exploit, all the gods gave thee, MAGHAVAN, in succession, the *Soma* beverage; whence thou hast retarded, for the sake of ETASA, the advancing horses of the sun.

6. Whereupon MAGHAVAN has destroyed with his thunderbolt at once his (ṢAMBARA'S) ninety and nine cities:[3] the MARUTS glorifying INDRA in a common Varga XXIV.

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[1] The sun, the wind, and fire: the same are probably intended by the similar phrase preceding *tryaryamá-tríṇi aryamáṇi-tejánsi*, according to *Sáyaṇa*.

[2] *Manushe gá avindat, yajamánáya vedayati gá*, may also mean rain, *dhenúr-vṛishṭilakshánáni udaháni vá*.

[3] The text has *bhogán*, meaning, according to *Sáyaṇa*, cities, when the acute accent is on the last vowel, *bhogán ityanto-dáttah puravachanah*.

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dwelling with the *Trishṭubh* hymn, he destroyed the bright (city of the *Asura*).

7. To aid (the undertaking of) his friend, AGNI, the friend (of INDRA), has quickly consumed[1] three hundred buffaloes; and INDRA, for the destruction of VṚITRA, has at once quaffed three vessels of *Soma*, offered by MANU.

8. When thou hadst eaten the flesh of the three hundred buffaloes, when thou who art MAGHAVAN hadst drunk the three vessels of *Soma*, when he had slain AHI,[2] then all the gods summoned INDRA, full of food, as if he had been a servant, to the battle.

9. When, INDRA, thou and UṢANAS, with vigorous and rapid coursers went to the dwelling of KUTSA, then, destroying his foes, you went in one chariot with KUTSA and the gods, and verily thou hast slain ṢUSHṆA.

10. Thou hast formerly detached one wheel (of the car) of SÚRYA: another thou hast given to KUTSA wherewith to acquire wealth: with the thunderbolt thou hast confounded the voiceless *Dasyus*,[3] thou hast destroyed in battle the speech-bereft (foes).

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[1] *Apachat*, has roasted or digested: we have here a sort of hecatomb.

[2] Or perhaps *yad ahim jaghána* might be rendered, that he should kill *Ahi*.

[3] *Anáso dasyún amriṇah*: *anása*, *Sáyaṇa* says, means *ásya-ṡahitán*, devoid or deprived of words, *ásya*, face or mouth, being put by metonymy for *ṡabda*, the sound that comes from the mouth, articulate speech, alluding possibly to the uncultivated dialects of the barbarous tribes, barbarism and uncultivated speech being identical, in the opinion of the Hindus, as in the familiar term for a barbarian, *mlechchha*, which is derived from the root *mlechchh*, to speak rudely: Professor Müller, Universal

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11. May the praises of GAURIVÍTI exalt thee: thou hast humbled PIPRU for the son of VIDATHIN: ṚIJIṢWAN, preparing dressed viands, has, through thy friendship, brought thee (to his presence), and thou hast drunk of his libation.

12. The observers of the nine months celebration, those of the ten months, pouring out libations, worship INDRA with hymns: the leaders (of rites), glorifying him, have set open the cave (concealing the cattle).

13. Although, knowing the heroic acts which, MAGHAVAN, thou hast performed how may I adequately offer thee adoration: most mighty INDRA, we ever celebrate at sacred rites the recent exploits which thou hast achieved.

14. Unmatched (by any), thou hast done, INDRA, all these many (deeds) by thine innate energy: wielder of the thunderbolt, whatever thou, the humbler of (foes) hast undertaken, there is no one the arrester of this thy prowess.

15. Most mighty INDRA, be pleased to accept the prayers which we are about to offer, and the present praises which we repeat: firm, doing pious acts, and desirous of wealth, I have fabricated acceptable and pious works like (rich) garments, and like a chariot.[1]

History of Man, I. 346, referring to this text, proposes to separate *anása* into *a*, non, *nása*, the nose, noseless, alluding to that feature in the aborigines, as contrasted with the more prominent nose of the *árya* race: the proposal is ingenious, but it seems more likely that *Sáyaṇa* is right, as we have the *Dasyus* presently called also *mṛidhravácha*s, *hinsitavágindriyán*, having defective organs of speech.

[1] Praises and hymns, the scholiast says, are compared to garments, as being fit to be received as a respectful present, *upa*

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SÚKTA XVI. (XXX.)

The deity as before, or it may be the *Rájá* RIṆANCHAYA, who is occasionally praised; the *Ṛishi* is BABHRU; the metre *Trishṭubh*.

Varga XXVI.

1. Where is that hero? who has seen INDRA seated in his easy chariot, travelling with his horses, the thunderer, the invoked of many, who, desirous of the libation, is proceeding with riches to the habitation (of his worshipper) for his preservation?

2. I have looked down upon the secret and fearful place of his abiding; I have repaired, desiring him, (to the place of) the self-sustainer; I have inquired (of him) from others: they, the leaders (of rites), the searchers after wisdom, have said to me, let us have recourse to INDRA.

3. When the libation is offered, INDRA, we celebrate thy exploits; those (exploits) which thou hast been pleased (to achieve) for us: let him who is ignorant acquire knowledge (of them); let him who is acquainted (with them) make them known: this MAGHAVAN (is) the lord of hosts.

4. As soon as generated, INDRA, thou hast made thy mind resolved: thou hast gone alone to contend against numerous (foes): thou hast rent asunder the rock by thy strength: thou hast rescued the herd of milk-yielding kine.

5. When thou hast been born most excellent and supreme, bearing a name widely renowned, then the gods have been in dread of INDRA, and he has sub-

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sanháravadgrahyáṇi: if correct, this shews the custom of presenting honorary dresses to be of Indian origin and considerable antiquity: the same are compared to a chariot, as the means of conveying *Indra* and the gods to sacrifices.

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jugated all the waters, the brides of the slave (VṚITRA).

6. These devoted MARUTS[1] eulogise thee with pious praise, and pour out to thee the sacrificial food: INDRA has overcome by his devices the guileful AHI, harassing the gods and arresting the waters.

7. MAGHAVAN, who art glorified by us, assailing with the thunderbolt the antagonist (of the gods), thou hast slain those who were ever hostile (to thee) from thy birth: desiring to do good to MANU,[2] thou hast bruised the head of the slave NAMUCHI.

8. Verily thou hast made me, INDRA, thy associate when grinding the head of the slave NAMUCHI like a sounding and rolling cloud:[3] and the heaven and earth (have been caused) by the MARUTS (to revolve like a wheel).

9. The slave (NAMUCHI) made women his weapons: what will his female hosts do unto me?[4] the two his best beloved, (INDRA) confined in the inner apartments, and then went forth to combat against the *Dasyu*.[5]

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[1] Or *Maruts* may here signify praisers, worshippers, *stotárah*.

[2] *Manave gátum ichchhan*: *gátum* is explained *sukham*, but the scholiast identifies *Manu* with the *Ṛishi* of the *Súkta*, *namuchiná apahṛitagodhanáya mahyam*, to me whose wealth of cattle has been carried off by *Namuchi*, an *Asura* who has been before named.

[3] *Aśmánam chit swaryam varttamánam*: *Sáyaṇa* renders the two first *megham iva*, like a cloud.

[4] *Indra* is supposed to say this.

[5] These legends are apparently *Vaidik*, except the decapitation of *Namuchi* by *Indra*, which is related in the *Gadá* section of the *Śalya Parva* of the *Mahábhárata*, where it is related that *Namuchi*, through fear of *Indra*, took refuge in the solar rays: *Indra* promised that he would not harm him if he came

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10. When the cows were separated from their calves, they wandered about hither and thither; but when the well-offered libations had exhilarated him, then INDRA, with his vigorous (*Maruts*), reunited them (with their calves).

Varga XXVIII.

11. When the libations effused by BABHRU had exhilarated him, the showerer (of benefits) shouted aloud in the combats: INDRA, the destroyer of cities, quaffing (the *Soma*), restored to him his milk-yielding cattle.

12. The *Rusamas*[1] giving me four thousand cows, AGNI,[1] have done well: we have accepted the wealth, the donation of the leader of leaders RIṆANCHAYA.

13. The *Rusamas*, AGNI, have presented to me a beautiful abode, with thousands of cattle: the sharp libations have exhilarated INDRA upon the breaking up of the (gloom-)investing night.

14. The (gloom-)investing night has dispersed with the dawn (upon the appearance of) RIṆANCHAYA, the *Rájá* of the *Rusamas*: BABHRU being summoned, going like a fleet courser, has received the four thousand (cattle).

15. We have accepted, AGNI, the four thousand cattle from the *Rusamas*: and the glowing, the golden

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forth, but broke his promise, and, on *Namuchi's* issuing forth, cut off his head: by this he incurred the guilt of Brahmanicide, for *Namuchi*, it is said, was a *Brahman*, but *Indra* was taught expiation of his sin by *Brahmá*.

[1] The *Rusamas*, according to *Sáyaṇa*, are the people of a country of the same name, the principality of *Riṇanchaya*.

[2] In this, the next, and the last stanza, *Agni* appears as the *devatá*, although not so specified by the index.

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ewer prepared for the solemnity,[1] we who are wise have accepted it.

SÚKTA XVII. (XXXI.)

The deity is INDRA; the *Ṛishi* is AVASYU, of the race of ATRI; the metre is *Trishṭubh*.

Varga XXIX.

1. INDRA, the possessor of opulence, directs downwards the car over which, intended (to receive sacrificial) viands, he presides: he proceeds unimpeded, the first of the gods, driving (his enemies before him), as a herdsman drives the herds of cattle.

2. Hasten to us, lord of horses: be not indifferent to us: distributor of manifold wealth, befriend us; for there is nothing else that is better, INDRA, than thou: thou hast given wives to those who were without women.[2]

3. When the light (of the sun) overpowers the light (of the dawn) INDRA grants all (sorts of) wealth (to the worshipper): he has liberated the milch-kine from the interior of the obstructing (mountain); he dissipates the enveloping darkness with light.

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[1] *Gharmaṣ-chit taptah pravṛije ya áśid ayasmayah*: according to the commentator, *ayas maya*, properly, made of iron, is here, made of gold, *hiraṇyamaya*, *kalasa*, a ewer: *gharmaschit* he explains *mahávíra iva*, that is, like the ewer, or vessel so termed, containing a mixture of *Soma*, melted butter and milk, perhaps put upon the fire, as by a text cited in the note of *Sáyaṇa* on v. 7. of *Súkta* XLIII. *yad ghra ityatapat tad gharmasya gharmatwam iti śruti*; see also *Súkta* XIX. 1; *pravṛije* for the *pravargya* ceremony.

[2] *Amenán-schij-janivatas-chakartha*: *meṇá* is here used in the sense of *stri*, woman in general, and *jani*, as usual, in that of wife: the commentator explains it *apagatastríkáṇschit jáyávata karoshi*, thou makest sundry persons, from whom women are separated, possessed of wives.

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3. The ṚIBHUS[1] have fabricated thy car, INDRA, the invoked of many, adapted to its horses: TWASHṬṚI (has made) thy radiant thunderbolt: the venerable (*Angirasas*),[2] praising INDRA with hymns, have given him vigour for the destruction of AHI.

5. When the *Maruts*, the showerers (of benefits), glorify thee, INDRA, the showerer (of desires), with praises, and the exulting stones delight (to bruise the *Soma*), then, without horses, without chariots, they, the purifying (MARUTS), dispatched by INDRA have overcome the *Dasyus*.

Varga XXX. 6. I celebrate, MAGHAVAN, thine ancient exploits, and those which thou hast newly achieved: wielder of the thunderbolt, subjugating both heaven and earth, thou hast distributed the wonderfully bountiful waters to man.

7. Handsome and sagacious INDRA, this is thy deed, that, slaying AHI, thou hast here displayed thy vigour: thou hast arrested the devices of ṢUSHNA[3] urging the combat: thou hast overcome the *Dasyus*.

8. Thou, INDRA, (abiding on the further bank), hast rendered the fertilizing waters agreeable to YADU and TURVASU: you two, (INDRA and KUTSA), have assailed the fierce (ṢUSHṆA), and, (having slain him), thou hast conveyed KUTSA (to his dwelling), and

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[1] The text has *anavah*, which the scholiast explains *manushyáh*, and applies to *Ṛibhavah*.

[2] *Brahmánah*: Brahmans is the expression of the text, explained by the scholiast *angirasah*: the verse occurs, with the hemistichs transposed, *Sáma-Veda*, I. 439, 440.

[3] *Ṣushṇasya chit pari máyáh agṛibhṇáh*: *Sáyaṇa* explains *máyáh* by *yuvatíh*, young damsels, thou hast seized upon, or carried off, the young women of *Ṣushṇa*.

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Uṣanas and the gods have therefore honoured you both.

9. May your steeds bring you both, Indra and Kutsa, riding in one chariot, to the worshipper:[1] you have expelled him (Ṣushṇa) from the waters, from his proper abode: you have driven the glooms (of ignorance) from the heart of the affluent (adorer).

10. The sage Avasyu has obtained docile horses, endowed (with the speed) of the wind: all thine adorers, Indra, in this world, thy friends, augment thy vigour by their praises.

11. He, (Indra), has formerly arrested in battle the rapid chariot of the sun: Etasa has borne away the wheel,[2] and (with it Indra) demolishes (his foes): may he, giving us precedence, be propitiated by our rite. Varga XXXI.

12. Indra, oh people, has come to see you, wishing to behold his friend the offerer of the libation: let the creaking stones, for whose rotation the priests hasten, supply the altar.

13. Immortal (Indra), let not the mortals who are wishing, anxiously wishing for thee, fall into sin: be indeed pleased with the sacrificers, and grant vigour to those men amongst whom may we be (especially) thine.

Súkta XVIII. (XXXII.)

The deity is the same; the *Ṛishi* is Gátu; the metre *Trishṭubh*.

1. Thou, Indra, hast rent the cloud asunder, thou Varga XXXII.

[1] *Karṇe vahaṇtu*: *karṇa* is explained *stotṛi*, praiser, *stotráni karoti*, or *yajamána*, the institutor or maker of the rite.

[2] *Bharachchakram Etaṣah*: according to the comment, *Etaṣah* is put for *Etaṣaya*, he, *Indra*, has taken the wheel for *Etaṣa*: see vol. I. p. 329.

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hast set open the flood-gates,[1] thou hast liberated the obstructed streams, thou hast opened the vast cloud, and hast given vent to the showers, having slain the *Dánava*.[2]

2. Thou, thunderer, (hast set free) the obstructed clouds in their seasons; thou hast invigorated the strength of the cloud: fierce INDRA, destroying the mighty AHI when slumbering (in the waters), thou hast established the reputation of thy prowess.

3. INDRA, by his prowess, has annihilated the weapon of that mighty beast, from whom another more powerful, conceiving himself one and unmatched, was generated.[3]

4. The wielder of the thunderbolt, the render of the rain-cloud, has destroyed with his bolt the mighty ṢUSHṆA, the wrath-born (son) of the *Dánava*, the walker in darkness, the protector of the showering cloud,[4] exhilarating himself with the food of these (living creatures).

5. Thou hast discovered, INDRA, by his acts, the secret vital part of him who thought himself invulnerable, when, powerful INDRA, in the exhilaration of the *Soma*, thou hast detected him preparing for combat in his dark abode.

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[1] *Kháni*, the holes or interstices of the clouds.

[2] *Sáma-Veda*, I. 315.

[3] From the body of *Vṛitra*, it is said, sprang the more powerful *asura*, *Ṣushṇa*, that is, allegorically, the exhaustion of the clouds was followed by a drought, which *Indra*, or the atmosphere, had then to remedy.

[4] *Miho-napátam*, *meghasya rakshitáram*: *napát*, here meaning *pátri*, a protector, a preserver, as in the *Bráhmaṇa* cited by the scholiast, *práno vai tanúnapát sa hi tanvah páti*: vital air is called the body-preserver, for it preserves the limbs.

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6. INDRA, the showerer (of benefits) exhilarated by the effused juices, uplifting (his thunderbolt), has slain him enjoying the dews of the firmament, sleeping (amidst the waters), and thriving in sunless darkness.

7. When INDRA raised his powerful irresisitble weapon against the mighty *Danava*, when he struck him with the blow of the thunderbolt, he made him the lowest of all creatures. Varga XXXIII.

8. The fierce INDRA seized upon him, that vast moving (VṚITRA), when slumbering, (after) having drunk the *Soma*, subduing (his foes), and enveloping (the world), and then slew him with his great weapon in battle, footless, measureless, speechless.[1]

9. Who may resist the withering might of that INDRA: he, single and irresistible, carries off the riches (of the enemy): these two divine (beings, heaven and earth), proceed swiftly through fear of the strength of the quick-moving INDRA.

10. The divine, self-sustaining (heaven) comes to him; the moving (earth), like a loving (wife), resigns herself to INDRA: when he shares all his vigour with these (his people), then, in due succession, men offer reverence to the potent INDRA.

11. Verily I hear of thee as chief amongst men, the protector of the good, friendly to the five classes of beings, the begotten, the renowned; may my (progeny), representing (their wishes), and uttering his praises night and day, propitiate the glorified INDRA.

12. I hear of thee influencing (creatures) according

[1] *Apádam amatram mṛidhravácham*: here *amatram* is said to signify *amátram, aparimáṇam*, without measure, or, perhaps, bulk.

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to the season, and giving riches to the pious; but what do thy devoted friends (obtain), who have entrusted their desires, INDRA, to thee.

SECOND ADHYÁYA.

MAṆḌALA V. (*continued*).

ANUVÁKA III.

SÚKTA I. (XXXIII.)

The deity is INDRA; the *Ṛishi* is SAMVARAṆA, the son of PRAJÁPATÍ; the metre is *Trishṭubh*.

Varga I.

1. Feeble as I am, I offer praise to the great and vigorous INDRA, for this purpose, (that he may grant) strength to (our) people: he who, associated with the MARUTS,[1] shews favour to this person when praised for the sake of sustenance.

2. Thou, INDRA, meditating upon us, fastenest the traces of thy horses, (incited), showerer (of benefits), by those praises in which thou takest suitable delight, and do thou therefore overcom (for us) hostile men.

3. Since, mighty INDRA, those who, differing from us, and not united with thee through their lack of devotion, are not thine; therefore, divine holder of the thunderbolt, who art possessed of excellent horses,

[1] *Samarya*, as an epithet of *Indra*, is of somewhat doubtful meaning: *Sáyaṇa* gives three explanations, *martyaih, stotṛibhih, sahitah*, together with mortals, that is, with worshippers, *yuddhamánair-marudádibhih*, with the *Maruts* and other combatants, or *samara-arhah*, fit for or suited to war.

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ascend the car, whose reins thou guidest, (to come to our sacrifice).[1]

4. Inasmuch, INDRA, as many praises are thine, therefore, combating for the sake of (shedding) water on fertile (lands), thou hast effected (the discomfiture of its obstructors); thou, who art the showerer (of benefits), hast, on behalf of the sun, destroyed in his own dwelling the very name of (the *asura*), DÁSA, in battle.

5. We, INDRA, are thine, and thine are they who are the leaders (of rites), promoters of (thy) strength, and willing applicants (to thee): all-powerful INDRA,[2] may adherents worthy of commendation, and faithful, come to us, like BHAGA, in battles.[3]

6. Glorious, INDRA, is thy strength, exulting,[4] immortal, and clothing (the world with light): do thou Varga II.

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[1] This verse occurs in the *Yajush* 10. 22, with some variety of reading, chiefly in the first hemistich, as *má ta Indra te vayam Turáshád ayuktáso abrahmatá vídasáma*, which *Mahídhara* interprets, *Indra Turáshát*, may we who are thine, may we, unattached (to thy car), never perish, like that which is not of the nature of spiritual existence: in the second line we have *raśmán swaśwán*, reins with good horses, instead of *raśmin yamase swaśwas*.

[2] *Ahiśushma*, a rather unusual epithet of *Indra*: the scholiast explains it, *sarvato vyáptabala*, of all pervading strength.

[3] *Satwá Bhago na havyah prabhṛitheshu cháruh* may be explained differently, as *prabhṛitha* signifies war or sacrifice: may a faithful follower or ally, *satwá-bhṛityádih*, come, like *Bhaga*, as an associate, *chára sangantá*, to be commended, *havya*, in sacrifices, or defied, *pratibhatairáhvátavya*, in battles: as the divine *Bhaga* comes as our ally, so may followers and others come.

[4] *Nṛitamána* is, literally dancing, *nṛityan*.

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give us riches, and brilliant wealth,[1] and I will greatly praise the munificence of the opulent lord.

7. Hero, INDRA, with thy protection defend us, praising and worshipping (thee), and be propitiated (by drinking) of the well-effused and agreeable *Soma*-juice that yields (a defensive) covering in combat.

8. May those ten bright horses, the gift to me of the pious gold-possessing TRASADASYU, the son of PURUKUTSA, of the race of GIRIKSHITA, convey me (to the sacrifice), and may I proceed quickly with the rites.

9. Or may those bay, well-actioned horses, the donation of VIDATHA, the son of MARUTAṢWA,[2] (convey me); or (may) the thousands (of treasure) which he was bestowing upon and giving to me,[3] entitled to respect, and the ornaments which he presented (to decorate) the person, (contribute to the ceremony).

10. Or may the bright and active steeds bestowed upon me by DHWANYA, the son of LAKSHMANA[4] (bear me): the riches, endowed with greatness, that have been presented, have passed (to the dwelling) of the *Ṛishi* SAMVARAṆA, like cows to their stalls.

SÚKTA II. (XXXIV.)

The deity and *Ṛishi* as before; the metre is *Jagatí*, except in the last verse, in which it is *Trishṭubh*.

Varga III. 1. The undecaying, heaven-conferring, unlimited

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[1] *Enim rayim* is, literally, white riches: quere, if silver money be intended.

[2] We have had *Vidathin* before, *Súkta* XXIX. verse 11, the father of *Ṛijiṣwan*: these names are not found in the principal *Puránas*.

[3] *Chyavatána dadána*, causing to alight upon, giving.

[4] We ave here, also, an unusual name in *Dhwanya*, and *Lakshmaṇa* must be a different person from the brother of *Ráma*.

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(sacrificial) food, goes to the tamer (of enemies), whose adversaries are unborn: therefore (priests) pour out (the libation), dress (the cakes and butter), diligently discharge (your offices) to him who is the accepter of prayer, who is glorified by many.

2. MAGHAVAN, who fills his belly with the *Soma*, is exhilarated (by drinking) of the sweet-savoured beverage, whereupon he has lifted up his destructive thousand-edged[1] weapon, desiring to slay (the *Asura*) MṚIGA.

3. He who pours out the libation to that INDRA, by day or by night, undoubtedly becomes illustrious: SAKRA disregards the man who is proud of his descendants and vain of his person,[2] and who, though wealthy, is the friend of the base.

4. ṢAKRA does not turn away[3] from him whose father, whose mother, whose brother he has slain,[4] but

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[1] *Sahasra bhṛishṭim*, the scholiast interprets *aparimita tejas*, of unbounded lustre.

[2] *Tatanushṭim*, *tanúṣubhram*, are explained, he who desires, (*vashṭi*) an extended (*tata*) race (*santatim*) and he whose person (*tanu*) is decorated (*ṣubhra*) with ornaments, and in both implying *swaposhakam ayajvánam*, a self-cherisher not offering sacrifice.

[3] *Na ata íshate*, he does not fear, or does not go up, or from hence: *na bibheti na gachchhati vá* is the explanation of the scholiast.

[4] *Avadhít* has no other nominative than *Ṣakra*, but in the second line we have *na kilvishád íshate*, he, *Indra*, does not go from sin, sin being put for sinner, that is, from one who is a parricide or the like, *pitrádi badha yuktát*; that is, he does not turn away from him who has committed these crimes: the reason also is given, *veti ídvaṣya prayatá*, for verily he desires his offerings, *prayatáni dánáni*: the doctrine, therefore, is here inculcated, that devotional merit compensates for want of moral merit:

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is willing to accept his offerings: the regulator (of acts), the bestower of riches, does not turn away from iniquity.

5. He desires not (association in) enterprises with five or with ten; he associates not with the man who does not present libations; and cherishes not (his dependants): nay, the terrifier (of foes) punishes him or slays him, but he places the devout man in a pasturage stocked with cattle.

Varga IV.

6. Thinning (his enemies) in battle, and accelerating the wheels (of his car), he turns away from him who offers no libation, and augments (the prosperity of) the offerer: INDRA, the subduer of all, the formidable, the lord, conducts the *Dása* at his pleasure.

7. He proceeds to plunder the wealth of the (avaricious), and bestows the riches that are prized by man upon the donor (of the libation): every man is involved in great difficulty who provokes the might of INDRA to wrath.

8. When INDRA, the possessor of opulence, discriminates between two men, both wealthy, and exerting themselves (against each other) for the sake of valuable cattle, he takes one of them as his associate, causing (his adversaries) to tremble, and the agitator (of the clouds), together with the MARUTS, bestows upon him herds of cattle.

9. I, *Arya*, AGNI,[1] praise ṢATRI, the son of AGNI-

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the converse is also implied by the passage quoted by *Sáyaṇa* from the Vedas, that sanctity does not compensate for want of devotion; *Indra* being represented as saying, I gave to the wolves the *Paulomas* in the firmament, and the *Yatis*, the *hálahánjyas*, and *arunmukhas* upon earth; because, *Sáyaṇa* observes, these *Yatis* did not worship or praise him.

[1] *Indra* is intended, according to the scholiast, as identical

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VEṢA, the bestower of thousands, a type for comparison: may the collected waters yield him abundance; may wealth, and strength, and glory be upon him.

SÚKTA III. (XXXV.)

The deity as before; the *Ṛishi* is PRABHÚVASU, of the race of ANGIRAS; the metre is *Anushṭubh*, except in the last verse, in which it is *Panhti*.

1. Perfect for our protection, INDRA, that thine act which is most effective; which is the subduer of men; holy, and difficult to be encountered in battles. Varga V.

2. Whatever protections, INDRA, may be thine, whether four, or, hero, three, or those accorded to the five (classes) of men,[1] bestow them freely upon us.

3 We invoke the desirable protection of thee, the most liberal showerer (of benefits); that (protection) which thou, the distributer of rain, the quick destroyer (of foes), grantest, (associated) with the present (MARUTS).

4. Thou art the showerer (of benefits); thou art born to (bestow) riches; thy strength rains (blessings); thy self-invigorated mind is the restrainer (of adversaries); thy manhood, INDRA, is the destroyer of multitudes.

5. INDRA, wielder of the thunderbolt, rider in an all pervading car, object of many rites, and lord of

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with *Agni*: of the following names, *Agniveśa* appears in the *Puránas* as a *Ṛishi*, a son of *Brahmá*, but here his son at least must be a *Rájá*.

[1] Whatever favours may be granted to the four castes, the three *lokas*, or the five orders of men, *pancha kṛitínám*.

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strength, proceed against the mortal who entertains hostility towards thee.

Varga VI. 6. Slayer of VRITRA, men with clipped sacred grass invoke thee, who art fierce and foremost among many, for aid in battle.

7. Defend, INDRA, our chariot,[1] difficult (to be stopped), mingling foremost in combats, followed by attendants, and eagerly striving for repeated spoil.

8. Come, INDRA, to us; defend by thy providence our car: we contemplate in thee who, most mighty one, art divine, all desirable vigour: (to thee), who art divine, we offer praise.

SÚKTA IV. (XXXVI.)

The deity and *Ṛishi* as before; the metre is *Trishṭubh.*

Varga VII. 1. May that INDRA who is the donor of wealth, who knows (how) to distribute riches, come (to our sacrifice) marching boldly like a warrior; and may he, being thirsty, and desirous (of the draught), drink of the effused *Soma*-juice.

2. Hero, lord of horses, may the *Soma* ascend to thy destructive jaw,[2] as if to the summit of a mountain: may we all, royal INDRA, who art invoked of many, give pleasure to thee with our hymns, as to horses with fodder.

3. Wielder of the thunderbolt, the invoked of many,

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[1] *Ava ratham*: the latter may also signify, the scholiast suggests, a son, he whose nature it is to give delight to his parents, *ranhanaswabhávam, putram.*

[2] *Hanú ṣipre áruhat*: as the two nouns have usually the same sense, as *Sáyaṇa* observes, one should be regarded as the epithet of the other, and he therefore explains *hanu* as the means of destroying, or destructive, *hananasádhanam.*

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my mind trembles through dread of poverty[1] like a whirling wheel: MAGHAVAN, ever prosperous, may thy worshipper, PURÚVASU, praise thee promptly and abundantly, seated in thy chariot.

4. This thine adorer, INDRA, like the stone (that expresses the *Soma*-juice), urges praise to thee, participating in the great (reward): thou bestowest, MAGHAVAN, riches with thy left hand, (thou bestowest them, lord of horses, with the right: be not reluctant.

5. May the effective eulogium melt thee, the showerer (of benefits): thou, the showerer, art borne (to the sacrifice) by vigorous steeds: sender of rain, thou of the handsome chin, wielder of the thunderbolt, showerer, whose car showers down (blessings), do thou defend us in battle.[2]

6. MARUTS, may all men bow in obedience to that youthful ṢRUTARATHA, the possessor of abundance, who has bestowed (upon us) two bay steeds accompanied by three hundred (cattle).

SÚKTA V. (XXXVII.)

The deity and metre as before; the *Ṛishi* is ATRI.

1. The piously worshipped (AGNI), when invoked, glistening with the oblation, vies with the splendour of the sun: may the dawns rise innoxious to him who says, let us offer oblations to INDRA. Varga VIII.

2. He whose fire is kindled, whose sacred grass is strewn, offers worship: he whose stone is uplifted, whose *Soma*-juice is effused, offers praise: the priest,

[1] *Amater-id*: *amati* is explained either *dáridryam*, poverty or *astotṛi*, one who does not praise or worship.

[2] Another instance of the abuse of the derivations of *vṛish*, to rain or shower.

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of whom the stones utter the sounds of bruising, descends with the oblation (for previous ablution) to the stream.

3. The bride (of INDRA), devoted to her lord, attends him (to the rite), who thus brings (with him) his accompanying queen: may his car convey to us ample food; may it sound loudly; may it scatter around many thousands (of riches).

4. That prince suffers no evil in whose realm INDRA drinks the sharp *Soma*-juice mixed with milk: attended by faithful (followers), he moves (in all directions): he destroys his enemy, he protects his subjects: enjoying prosperity, he cherishes the name of (INDRA).

5. He cherishes (his kin); he (reigns) in welfare and prosperity; he is victorious in present and continuous (time): dear is he to the sun, dear to AGNI, who, with prepared libation, offers it to INDRA.

SUKTA VI. (XXXVIII.)

The deity and *Ṛishi* as before; the metre is *Anushṭubh*.

Varga IX.

1. INDRA of many exploits, liberal is the distribution of thine abundant riches: therefore, all-beholder, possessor of excellent wealth, bestow upon us opulence.[1]

2. Although, most mighty INDRA, thou possessest well-known abundance (of food), yet golden-hued (deity) it is most notoriously reported as difficult (to be procured).

3. Wielder of the thunderbolt, thine are the strong (MARUTS), who are adorable, and whose exploits are renowned: both divinities, (thou and they), rule at pleasure over heaven and earth.

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[1] *Sáma-Veda*, I. 366.

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4. Slayer of VṚITRA, bring to us, thy (worshippers), the wealth of any powerful (man) whatsoever, for thou art disposed to enrich us.

5. May we, ṢATAKRATU, speedily (partake of) thy felicity through these our prayers: may we be well secured, INDRA, (by thee): may we be carefully protected, hero, by thee.

SÚKTA VII. (XXXIX.)

Deity and *Ṛishi* as before; the metre also is the same, except in the last verse, in which it is *Pankti*.

1. Wonderful INDRA, wielder of the thunderbolt, since precious treasure is to be distributed by thee,[1] bestow it, possessor of riches, with both hands, upon us. Varga X.

2. Whatever food thou considerest desirable, INDRA, bestow it: let us be to thee (in the relation of thy) gift of unlimited sustenance.[2]

3. Since thy bountiful[3] and praiseworthy will is notorious and vast, therefore, thunderer, thou hast ready for bestowing upon us substantial food.

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[1] *Mehanásti twá dátam rádhas*, is explained by *Sáyaṇa manhaníyam dhanam twayá dátavyam*, praiseable wealth is to be given to thee: *Yáska* gives a like interpretation, but notices another interpretation of *mehanásti, me iha násti*, what is not in this world, or on this occasion, mine, *Niruhta*, IV. 4: the verse occurs, *Sáma-Veda*, I. 345. II. 522.

[2] *Tasya akúpárasya dávane*, in the giving of that unlimited food, *annasya*: *Yáska* would fill up the ellipse with *dánasya*, gift: he explains *akúpára* by *dúrapára*, or *mahápára*, having a distant or great opposite boundary, whence it is also an appellative of the sun and of the ocean: it also means a tortoise, one who does not go into a well, *kúpa*: the verse occurs *Sáma-Veda*, II. 523.

[3] *Ditsu*, desiderative of *dá*, desiring to give, an epithet of *manas*, mind or will: Benfey's text of the *Sáma* reads *dikshu*, II. 524.

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4. With ancient (hymns) the pious approach INDRA, to laud him who is most worthy of the beverage (the offering) of you who are opulent; (him) who is the king of men.

5. To that INDRA is the poetical and articulate prayer to be recited: to him the conveyers of pious praise, the sons of ATRI, raise their hymns: the sons of ATRI illume their hymns.

SÚKTA VIII. (XL.)

INDRA is the divinity of the first four verses, SÚRYA of the fifth, ATRI of the last four, but he is also the *Ṛishi* of the whole; the metre of the three first stanzas is *Ushṇih*, of the fifth and ninth *Anushṭubh*, of the rest *Trishṭubh*.

Varga XI.

1. Come, INDRA, (to our sacrifice); drink, lord of the *Soma*, of the juice expressed by the stones: showerer (of benefits), utter destroyer of VṚITRA, (come) with the showering (MARUTS).

2. The stone is the showerer,[1] the inebriation is the showerer, this effused *Soma* is the showerer; showerer (of benefits), INDRA, utter destroyer of VṚITRA, come with the showering (MARUTS).

3. Effusing the libation, I invoke thee, the showerer (of benefits), for thy marvellous protections: showerer (of benefits), INDRA, utter destroyer of VṚITRA, come with the showering (MARUTS).

4. May the accepter of the spiritless libation,[2] the

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[1] Either of the *Soma*-juice, or the benefits derivable from offering it: but here is the usual misuse of *vṛisha*.

[2] *Ṛijíshin*: the possessor or ruler of the *ṛijísha*, which is here explained *gatasára somarasa*, or that which has been offered at the morning and mid-day ceremonies, and of which the residue is now presented at the evening sacrifice.

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wielder of the thunderbolt, the showerer (of benefits), the overcomer of quick-(flying foes), the mighty, the monarch, the slayer of VṚITRA, the drinker of the *Soma*, having harnessed his horses, come down (to us): may INDRA be exhilarated at the mid-day sacrifice.

5. When, SURYA, the son of the *Asura* SWARBHÁNU,[1] overspread thee with darkness, the worlds were beheld like one bewildered, knowing not his place.

6. When, INDRA, thou wast dissipating those illusions of SWARBHÁNU which were spread below the sun, then ATRI, by his fourth sacred prayer,[2] discovered the sun concealed by the darkness impeding his functions. Varga XII.

7. SÚRYA speaks]: Let not the violator, ATRI, through hunger, swallow with fearful (darkness) me who am thine: thou art MITRA, whose wealth is truth: do thou and the royal VARUṆA both protect me.

8. Then the Brahman, (ATRI), applying the stones together, propitiating the gods with praise, and adoring them with reverence, placed the eye of SÚRYA in the sky: he dispersed the delusions of SWARBHÁNU.

9. The sun, whom the *Asura*, SWARBHÁNU, had enveloped with darkness, the sons of ATRI subsequently recovered: no others were able (to effect his release).

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[1] *Swarbhánu* is a name of *Ráhu*, the personified ascending node, and the causer of an eclipse: he was a son of *Kaśyapa*, by *Danu*, the mother of the *Dánavas*, or *Asuras*: *Vishnu Pur.* p. 147: another genealogy makes him the son of *Viprachitti*, by *Sinhiká*, the sister of *Hiraṇyakaśipu*, ibid. p. 148.

[2] That is, by the four stanzas of this hymn, from the fifth to the eighth.

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SÚKTA IX. (XLI.)

The deities are the VISWADEVAS; the *Ṛishi* is BHAUMA; the metre is *Trishṭubh*, except in the sixteenth and seventeenth verses, in which it is *Atijagatí*, and in the twentieth, in which it is *Virâj*, and of one hemistich.

Varga XIII.

1. Who, MITRA and VARUṆA, desiring to sacrifice to you, (is able to do so)? do you, whether (abiding) in the region of heaven, or of the vast earth, or of the firmament, protect us, and give to the donor (of the oblation), and to the sacrificer, cattle and food.

2. May those divinities, MITRA, VARUṆA, ARYAMAN, AYU, INDRA, ṚIBHUKSHIN, the MARUTS who accept pious praise,[1] be pleased by our adorations, partaking of the gratification afforded to RUDRA, the showerer (of benefits).[2]

3. I invoke you, AṢWINS, the restrainers (of desire), for the acceleration of your chariot with the swiftness of the wind: (priests) offer praise and oblations to the celestial destroyer of life,[3] to the accomplisher of the sacrifice.

4. May the divine accepter of sacrifice, of whom the *Kánwas* are the priests, TRITA[4], VÁYU, and AGNI,

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[1] According to the commentator, divinities are of two orders, those who share praises, *stotrabhájah*, and those who share oblations, *havirbhájah*: the first is here alluded to.

[2] This last clause may be considered as applying especially to the *Maruts* as the sons of *Rudra*.

[3] *Divo asuráya* is explained *dyotamánáya práṇápahartre*, that is, to *Rudra:* and *yajyave, yága sádhakáya*: or *Asura* may be rendered *práṇadátṛi*, the giver of life, when it will imply *Súrya* or *Váyu*.

[4] Or *Trita* may be an epithet of *Váyu*, the threefold, pervading the three regions of heaven, mid-air, and earth.

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concurring in satisfaction with (the ruler of) heaven, or (SÚRYA and) PÚSHAN, and BHAGA, and they who are the protectors of the universe, (come quickly) to the sacrifice, as the fleetest coursers rush to battle.

5. MARUTS, do you bring wealth comprising horses: to acquire and preserve riches the wise man offers you praise: may the ministrant priest, (ATRI), of the son of UṢIJ (KAKSHÍVAT), be made happy by those swift-going (horses) which are the swift-going (horses), MARUTS, of you who are rapid in motion.

6. Prevail, (priests), by your prayers, on VÁYU, the divine, the fulfiller of desires, the adorable, to harness his chariot: may the light-moving accepters of sacrifice, the lovely and excellent wives (of the gods), come hither to our rite. Varga XIV.

7. Mighty Day and Night to you, along with the adorable (deities) of heaven, I present (the oblation) with prayers delighting and explicit: knowing, like two sages, all (that is required), do you bring (it) to the worshipper for his sacrifice.

8. I glorify you, leaders (of rites), cherishers (of many), gratifying (with oblations, you) TWASHṬṚI the lord of foundations, and the goddess of speech, bestower of opulence, and sharer in the satisfaction (of the other divinities); also the lords of the forest, and the herbs, that I may obtain riches.

9. May the *Parvatas*[1] be (bountiful) to us in liberal donations;[2] may they be favourable (to us) who are

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[1] The clouds, according to the comment.

[2] *Tuje nas-tane*: *tane* is rendered by *vistṛite*, expanded, and *tuje* by *dáne*, gift, or *tuje* may mean son, and *tane* grandson.

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the establishers (of the world) like heroes;[1] may the adored and adorable (deity), who is accessible (to all),[2] who is friendly to man ever grant us increase, being propitiated by our praise.[3]

10. I glorify with unqualified praise the embryo of the earth-fertilizing rain,[4] the grandson of the waters, AGNI, who is threefold, who rages (upon me) not, when travelling, with (his) withering rays,[5] but, bright-haired, consumes the forests.

Varga XV.

11. How can we offer (fit praise) to the mighty posterity of RUDRA, or to the all-knowing BHAGA, for (the sake of obtaining) riches: may the waters, may the plants, protect us, and the heaven, the woods, and the mountains, whose tresses are trees.

12. May the lord of vigour, (VÁYU), hear our prayers; he who traverses the firmament, the circumambient: may the waters hear, bright as cities,[6] flowing round the towering mountains.

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[1] *Ye vasavo na vírâh, jagato vásayitárah vírá iva* is the explanation of the scholiast.

[2] *Áptyo yajatah*: according to *Sáyaṇa*, the first means *áptavyah sarvaih*, to be obtained by all; the second, *yajaníya*, to be worshipped, that is, *Áditya*.

[3] *Nah ṣansam abhishṭau*, our praise in seeking or approaching; the want of a verb renders this somewhat doubtful.

[4] *Vrishṇo bhúmyasya garbham: bhúmya, Sáyaṇa* explains by, either suited to the earth or the firmament, *bhúmir-antarikshám*: in the latter case the embryo of the firmamental rain will mean *Agni* as the lightning, according to *Sáyaṇa*.

[5] *Gṛiṇíte Agni etarí na ṣúshaih; mayi gantari na krudhyati sukhakarai raṣmibhih*, who is not angry upon me when going with his agreeable rays; but this seems inconsistent with the sense given to the verb: *ṣúsha*, drying up, would be more congruous.

[6] *Puro na ṣubhrá, puráṇi iva díptá*, shining like cities.

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13. Mighty MARUTS, of goodly aspect, quickly hear (the praises) that we who repair to you repeat, offering acceptable (oblations): (the MARUTS) coming hither well disposed, come down to us, (destroying) with their weapons the mortals opposed to them, (overcome) by agitation.

14. I offer adoration to the company of the MARUTS deserving of sacred sacrifice, to obtain the waters, whether born of heaven or earth: may my praises prosper: may the joy-bestowing heavens (flourish): may the rivers cherished (by the MARUTS) be filled with water.

15. My praise has been continually proffered as a protectress,[1] powerful with (the means of) preservation: may the maternal and venerable earth accept our (praises), and, (pleased) with her pious (worshippers) be (to us) straight-handed, and the giver of good.

16. How may we (duly) worship the liberal (MARUTS) with praise, how adore the MARUTS with present praise in a fitting manner, the glorious MARUTS with present praise? may AHIRBUDHNYA contrive not for our harm; may he be the destroyer (of our enemies). Varga XVI.

17. The mortal (sacrificer) worships you, gods, at all times for progeny and cattle: verily, gods, the mortal worships you: may NIRṚITI,[2] on this occasion, sustain my body with salutary food, and keep off decay.

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[1] *Varútrí, asmad upadravavárayitrí,* what or who keeps off oppression upon us.

[2] See page 123, note 2.

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18. Divine VASUS, may we obtain from the adorable cow invigorating and mind-sustaining food: may that liberal and benignant goddess, hastening (hither), come for our felicity.

19. May ILÁ, the mother of the herd, and URVAṢÍ,[1] with the rivers, be favourable to us: may the bright-shining URVAṢÍ (come), commending our devotion, and investing the worshipper with light.[2]

20. May she cherish us (as the servants) of our patron URJAVYA.[3]

SÚKTA X. (XLII.)

The deities and *Ṛishi* as before; the metre is *Trishṭubh*.

Varga XVII.

1. May our most animating praise, together with our offerings, successfully attain VARUṆA, MITRA, BHAGA, and ADITI: may the ministrant of the five (vital airs, VÁYU), the dweller in the dappled (firma-

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[1] *Ilá* may here be the earth, or the daughter of *Manu*, in the form of a cow, the mother of the herd, *yúthasya mátá*; or the latter may be explained *nirmátrí*, she who measures; or *yútha* may be applied to the company of the *Maruts*, when *Ilá*, it is said, may be *mádhyamiká vách*, middle, articulate or human speech; or the latter sense may be applied to *Urvaṣí*.

[2] *Abhyúrṇváná prabhṛitasya áyoh*: the latter, the commentator says, is to be read *áyum*, in the accusative, man, or the *Yajamána*: *prabhṛita*, upon the authority of *Yáska*, *Nirukta*, 11. 49, may mean either light, *tejas*, or water, *udakam*, and, being in the genitive, requires some such term as *dánena*, by the gift of, to be supplied; or the ellipse may be filled up by *yajnam*, when the sentence will be, covering or protecting the sacrifice of the man making the offering.

[3] *Sishakṭu na urjavyasya pushṭeh*: *urjavya* is the name of a *Rájá*; *pushṭeh* is for *poshakasya*, one who cherishes or patronises: the nominative to the verb may be either *Urvaṣí* or *Ilá*, or the *Marudgaṇah*, the company of the *Maruts*.

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ment), he whose path is unimpeded, who is the giver of life, the bestower of happiness, hear.

2. May ADITI accept my affectionate and devoted praise, as a mother (the endearments of) a son: the pleasing, delightful prayer that is approved of by the gods I address to VARUṆA and MITRA.

3. Celebrate, (priests), the most prophetic of the prophets;[1] imbue him with the sweet libation, and may the divine SAVITṚI bestow upon us ample, beneficial, and delightful riches.

4. With a (willing) mind, INDRA, thou associatest us with cattle, with pious (priests), and, lord of steeds, with prosperity, with (sacrificial) food that is agreeable to the gods, and with the favour of the adorable deities.[2]

5. May the divine BHAGA, SAVITṚI the lord of wealth, AṆSA, INDRA (the slayer) of VṚITRA, (all) the conquerors of riches, ṚIBHUKSHIṆ,[3] VÁJA, and also PURANDHI, immortals, hastening (to our sacrifice) preserve us.

6. We celebrate the exploits of MARUTWAT, the unrecoiling, the victorious, the undecaying: neither the ancients, MAGHAVAN, nor their successors, have attained thy prowess, nor has any one recent attained it. Varga XVIII.

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[1] *Kavitaman kavínám*: *kavi*, as before observed, is usually explained *kránta darṣi*, a seer or shewer of the past, whence may be inferred the application of his knowledge to the future.

"Till old experience doth attain,
To something of prophetic strain."

[2] *Yajur-Veda*, 2. 15: there are one or two varieties of reading, but they are not of any importance.

[3] *Ṛibhukshin* is usually considered to be a name of *Indra*, but here it implies *Ṛibhu*, whilst *Purandhi* is equivalent to *Vibhu*, making, with *Vája*, the triad.

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7. Glorify the first donor of precious treasure, BRIHASPATI, the distributer of riches, the bestower of great happiness upon him who recites or chants (his praise), who comes laden with ample wealth to his invoker.

8. Associated, BRIHASPATI, with thy protections, (men) are unharmed (by foes), and become opulent and blessed with descendants: may wealth devolve on those who are generous, and givers of horses, of cows, of clothes.

9. Render transitory the riches of those who partake of enjoyment without giving satisfaction (to those who are eminent) by holy hymns: put apart from the sun[1] those who perform not sacred rites, and who, though prospering in their posterity, are the adversaries of prayer.[2]

10. Send, MARUTS, into darkness, with (cars) devoid of wheels, the man who invites the *Rákshasas* to the food of the gods; (him also) who reviles me when offering praise to you: whilst sweating, he toils (to realise) vain desires.

Varga XIX.

11. Praise him who has the sure arrow, the strong bow, who presides over all sanitary drugs; worship RUDRA for a comprehensive and sound understanding; adore the powerful divinity with prostrations.

12. May the dextrous-handed, humble-minded artisans (of the gods, the RIBHUS); may the wives of the showerer (INDRA); may the rivers carved out by

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[1] *Súryád yávayasva*, make them separate, condemn them to darkness.

[2] *Brahmadweshtrín*, *Sáyana* says, may mean haters of Brahmans, or of mantras, that is, in the latter case, of the Vedas.

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VIBHU; may SARASWATÍ and the brilliant RÁKÁ, the illustrious granters of desires, be willing to grant us riches.

13. To the great protector, (INDRA), I offer devoutly pious praise, new and originated (at this time): to him, the showerer, who, for his daughter (earth), giving form to the rivers, has provided this water for our (use).

14. May thy pious praise, oh worshipper, assuredly reach the thundering, roaring lord of IḶÁ, who, impelling the clouds and distributing the rain, proceeds, illuminating the heaven and earth with lightning.

15. May this hymn reach up to the presence of the might of the MARUTS, the youthful sons of RUDRA: the desire of riches incites me to holiness: glorify those who go to sacrifice on spotted steeds.

16. May this hymn attain (the divinities) of earth and heaven, the trees, the herbs, for (the sake of) wealth: may each individual deity be successfully invoked by me: let not mother earth take us into unfavourable thought.

17. May we ever, gods, enjoy great and uninterrupted felicity.

18. May we ever be participant of the unprecedented, joy-conferring, and well-guided protection of the AṢWINS: bring to us, immortal (AṢWINS), riches, male progeny, and all good things.

SÚKTA XI. (XLIII.)

The deities as before; The *Ṛishi* is ATRI; the metre is *Trishṭubh.*

1. May the milch kine,[1] quick-moving, doing no Varga XX.

[1] *Dhenavah*, according to *Sáyaṇa*, here means rivers, and the rest of the stanza harmonizes with his interpretation.

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harm, come to us, (laden) with their sweet fluid: the wise worshipper invokes the seven vast and joy-diffusing (rivers) for the sake of ample riches.

2. (I purpose) to approach with pious praise, and with oblations, for (the sake of) the uninjured heaven and earth: may the paternal (heaven), and the sweet-spoken, free-handed, maternal (earth), both enjoying renown, defend us in every battle.

3. Priests, who are preparing (the libation), first offer to VÁYU the delightful and brilliant (*Soma*); and do thou, divine VÁYU, like the HOTRI, first drink of this sweet juice, (which) we offer for thine exhilaration.[1]

4. The ten expressers of the juice, (the fingers), and the two arms of the priest, which are the dextrous immolators of the *Soma*, take hold of the stone: the exulting, skilful-fingered (priest) milks the mountain-born juice of the sweet *Soma*, and that *Soma* (yields its) pure juice.[2]

5. The *Soma* has been effused, (INDRA), for thy gratification, for (giving thee) strength in action, and for thy great exhilaration: therefore, INDRA, when invoked by us, put to thy two beloved, docile, well-trained horses in thy car, and come down.

Varga XXI.

6. AGNI, being well pleased with us, bring to us, by paths frequented by the gods, the divine (female) GNÁ,[3] mighty and omnipresent, to whom oblations are

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[1] The scholiast states that *Váyu's* drinking first of the *Soma* is repeatedly enjoined, *asakṛit prapanchitam.*

[2] The text has only *ṣukram aṇṣuh*, which is thus explained, *sa cha aṇṣuh ṣukram nirmalam rasam dugdhe*, and that *Soma* has milked the pure juice; or *Aṇṣu* may be an epithet of *Adhwaryu*, the extensively present priest, *aṇṣur vyapto adhwaryuh.*

[3] *Gná* is a synonyme of *stri*, a woman, a wife: it commonly

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offered with reverence, who is vast and cognizant of rites, to partake of the exhilaration of the sweet *Soma*.

7. The vessel[1] which the priests, celebrating (it), supply with butter, as if roasting a marrow-yielding animal with fire, has been placed, desirous of the sacrifice, upon the fire, like a son upon the lap of his father.

8. May this adoring, earnest, and gratifying praise go like a messenger to summon the AṢWINS hither: come, AṢWINS, givers of happiness, riding in one chariot, come down to the deposited (*Soma*), as the bolt (is essential) to the axle of the waggon.[2]

9. I offer adoration to the powerful and rapid PÚSHAN, and to (the powerful and rapid) VÁYU, who are both instigators of the desire of wealth and of food, (who are both) distributors of riches.

10. Bring hither JATAVEDAS, who art invoked by us all, the MARUTS, under their several names and forms: come, all ye MARUTS, with all your protecting faculties, to the sacrifice, the praises, and the adoration of the worshipper.

11. May the radiant SARASWATÍ come to the sacrifice from the heavens or the spacious firmament: may the goddess, the showerer of water, propitiated by our invocation, and desirous of our gratifying praises, hear. Varga XXII.

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expresses the wife of a deity: here, *Sáyaṇa* says, it is a proper name, *Gnám, etannámikám devatám.*

[1] *Gharma*: see *Súkta* XXX. verse 15.

[2] As the cart cannot move if the axle of the wheel is not fastened by the pin or bolt, so the offering of the *Soma* is without efficacy unless the *Aṣwins* be present.

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12. (Priests) place the mighty BRIHASPATI, the creator, whose back is dark blue,[1] in the chamber (of sacrifice): let us worship him who is seated in the interior of the mansion, everywhere shining, golden-hued, resplendent.

13. May the sustainer of all, (AGNI), the greatly radiant, the delighter, come, with all his protecting (faculties), when invoked; he who is clothed with flames and with plants; who is irresistible; who has horns of three colours;[2] the showerer (of benefits), the accepter of oblations.

14. The holders of the (sacrificial) ladles, the ministrant priests of the man (who institutes the rite), have repaired to the bright and most excellent place of the maternal (earth):[3] offerers of the oblation, they foster the tender infant, (AGNI), with worship, as people rub (the limbs of a child to promote his) existence.[4]

15. Married pairs, worn by devout rites, jointly offer abundant sacrificial food, AGNI, to thee[5] who art mighty: may each individual divinity be successfully

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[1] That is, who is enveloped in smoke: from this and other attributes specified, and his presence in the sacrificial chamber, the scholiast reasonably infers that *Bṛihaspati* is *Agni*, *ityádi lingaír-apy-agnir-eva Bṛihaspatih.*

[2] *Tridhátu śringah*, his flames of three colours, red, white, and black (or smoke).

[3] That is, to the fire altar.

[4] *Śiśum mṛijanti ayavo na váse, yathá manushyá śiśum vásáya mṛijanti*: they rub the infant has double application, to the first kindling of *Agni* by attrition, and to the new-born babe.

[5] Conformably to the text, *Jáyápatí agnim ádadhíyátám*, let husband and wife worship or keep up *Agni*: the right of the wife to take part in fire-worship is laid down in the sixth chapter of the *Mímansá.*

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invoked by me: let them not take us into unfavourable thought.[1]

16. May we ever, gods, enjoy great and uninterrupted felicity.[2]

17. May we ever be participant of the unprecedented, joy-conferring, and well-guiding protection of the AṢWINS: bring to us, immortal (ÁṢWINS), riches, male progeny, and all good things.

SÚKTA XII. (XLIV.)

The deities are the same; the *Ṛishi* is AVATSÁRA of the race of KAṢYAPA; the metre of the fourteenth and fifteenth verses is *Trishṭubh*, of the rest *Jagatí*.

Varga XXIII.

1. In like manner as the ancient (sages), those our predecessors, as all sages, and those of the present period, (have obtained their wishes by his praise), so do thou by praise extract (my desires) from him who is the oldest and best (of the gods), who is seated on the sacred grass, who is cognizant of heaven, coming to our presence, vigorous, swift, victorious, for by such praises thou exaltest him.[3]

2. Do thou, (INDRA), who art radiant in heaven, spread through the regions, for the good (of mankind), those the beautiful (waters) of the unyielding cloud: doer of good deeds, thou art the preserver (of men), not (destined) for their detriment: thou art superior to all delusions; thy name abides in the world of truth.

3. He, (AGNI), is associated with the perpetual

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[1] See verse 16 of the preceding *Súkta*.

[2] See verse 17 of the preceding *Súkta*.

[3] Or *anu yásu vardhase* may be applied to *Indra*, thou prosperest, *Indra*, by such praises: this is *Mahídhara's* explanation, which differs in some other respects from that of *Sáyaṇa*, *Yajur-Veda*, 7. 12.

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oblation that is the true (source of good); the sustainer of all, he is of unrestricted movement, the offerer (of burnt-offerings), the cherisher of strength: gliding especially over the sacred grass, the showerer (of benefits); an infant, a youth, exempt from decay, whose place is among plants.

4. These well-combined rays (of the sun) are descending with intent to proceed on the path (of the sacrifice), amplifiers of the ceremony for this (its institutor): operating with these swift-moving, all-regulating rays, he, (ÁDITYA), steals the waters (that flow) in low places.

5. Object of honest eulogium, (AGNI), thou shinest amongst the reciters of thy praises when the *Soma* is received at its effusion by the wooden (cups), and thou, accepting (the beverage), art animated by the heart-affecting (praises): giver of life, increase in the sacrifice thy protecting flames.[1]

Varga XXIV.

6. Such as (the deity) is beheld, such is he said (to be): they abide with concentrated splendour in the waters: (may they bestow) upon us honourable and ample (riches), great energy, numerous male offspring, and undecaying vigour.

7. The sage SÚRYA, advancing, accompanied by his bride, (the dawn), proceeds boldly, intent on combat with his enemies: may he on whom riches are

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[1] The whole of this verse is singularly obscure: it is literally, seizing with the trees the seized in the effused, the produce of the branching, in the embryos of the mind well-moving, (or) well praised, among the speech holders, straight-sung, thou shinest; augment the protectresses, the life in the sacrifice: it exhibits no little ingenuity in the scholiast to have reduced this to any thing like intelligibility.

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dependent, secure our entire felicity, (and grant) a brilliant and everywhere protecting mansion.

8. The (pious man) proceeds to thee, most excellent (of the gods, who art indicated) by the sign of this moving (revolution);[1] who art hymned by the *Ṛishis* in whose praises thy name (is glorified): he obtains that blessing by his devotion, on whatsoever (his desire) has been fixed; and he also, who of his own accord offers (worship), acquires abundant (reward).[2]

9. The chiefest of these (our praises) proceed to the ocean-like sun: that chamber of sacrifice fails not in which (his praises) are prolonged: there the heart's desire of the worshipper is not disappointed where the mind is known to be attached to the pure (sun).

10. He verily (is to be glorified): let us, with the pleasant thoughts of KSHATRA, MANASA, AVADA, YAJATA, SADHRI, and AVATSÁRA,[3] fill up the invigorating food, (the portion) to be shared by the wise.

11. Swift is the excessive and girth-distending inebriation[4] of VIṢWAVÁRA, YAJATA, and MÁYIN: (by drinking) of these (juices) they urge one another to Varga XXV.

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[1] *Asya yatunasya ketuná* is the text; the explanation is *karmaṇodayádilakshaṇena*, characterized by functions such as rising and the like.

[2] *Ya u swayam vahate so aram karat*, he who, not urged by another, entertains of his own mind the hope of reward, he does much, or enough: *atyartham karoti* is one explanation; another is, *atyartham kuryát*, let him do much, or enough: neither is very explicit.

[3] These, according to the scholiast, are the names of the *Ṛishis*.

[4] *Syena ásám aditih kalshyo madah*: *syena* is interpreted *śighra*, quick, and *aditi*, *atisamṛiddhah*: *ásám*, of these, implies the *Soma*-juices; *mada*, intoxication, is the *devatá* of he verse.

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drink: they find the copious draught the prompt giver of intoxication.

12. May SADÁPṚIṆA, YAJATA, BÁHUVṚIKTA, ṢURTAVIT, TARYA,[1] associated with you, destroy your foes: the *Ṛishi* obtains his desires in both (worlds), and shines brightly, whenever he adores with well-mingled (offerings and praises) the host (of heaven).

14. SUTAMBHARA is the ministrant priest of the institutor of the sacrifice,[2] the causer of the upward ascent of all holy rites: the milch-cow offers juicy (milk); the milk is distributed: announcing this in order, (AVATSÁRA) studies (the holy texts) without repose.

14. Him who is ever vigilant, holy verses desire: to him who is ever vigilant sacred songs proceed: him who is ever vigilant the *Soma* thus addresses, I am always abiding in thy fellowship.

15. AGNI is ever vigilant, and him holy verses desire: AGNI is ever vigilant, and to him sacred songs proceed: AGNI is ever vigilant, and him the *Soma* thus addresses, I am ever abiding in thy fellowship.

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[1] Names of *Ṛishis* again.

[2] *Sutambharo yajamánasya satpatih*: the last, according to *Sáyaṇa*, is put for *hotṛi*; the first is the name of a *Ṛishi*: its etymological purport, the bearer or offerer of the libation, is possibly only a metaphorical personation, and, with the context, though mystically expressed, merely describes the effusion of the *Soma*.

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ANUVAKA IV.

SÚKTA I. (XLV.)

The deities are the VIṢWADEVAS; the *Ṛishi* is SADÁPṚIṆA; the metre is *Tṛishṭubh*.

Varga XXVI

I. (INDRA) recovered (the hidden cattle), hurling his thunderbolt from heaven at the prayers of the ANGIRASAS: the rays of the approaching dawn are spread around: the divine sun, scattering the clustered gloom, has risen and set open the doors of (the habitations of) men.

2. The sun distributes his radiance as if it was a substance: the parent of the rays of light, (the dawn), knowing his approach, comes from the spacious (firmament): the rivers with running waters flow, breaking down their banks: the heaven is stable like a well-constructed pillar.

3. To me, when offering praise, as to an ancient author of sacred songs,[1] the burthen of the cloud (descends); the cloud parts (with its burthen); the sky performs (its office): the assiduously worshipping ANGIRASAS are exhausted by much (adoration).

4. INDRA and AGNI, I invoke you for my salvation with well-uttered words, agreeable to the gods; for verily, sages excelling in sacrifice, and diligently adoring, worship you with sacred songs, prompt as the MARUTS (in devotion).

5. Come to-day quickly: let us be engaged in pious acts: let us entirely annihilate the hostile: let us

[1] *Mahínam janushe púrvyáye, stutínam utpádayitre pratnáya*, to an ancient begetter or producer of praises.

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keep off all secret enemies: let us hasten to the presence of the institutor of the rite.

Varga XXVII.

6. Come, friends, let us celebrate that solemn rite which was effectual in setting open the (secret) stalls of the (stolen) cattle; by which MANU overcame VIṢIṢIPRA;[1] by which the merchant, going to the wood (for it), obtained the water.[2]

7. At this sacrifice the stone (set in motion) by the hands (of the priests) makes a noise, whereby the nine-month ministrants celebrated the ten-months worship:[3] when SARAMÁ,[4] going to the ceremony, discovered the cattle, and ANGIRAS rendered all the rites effective.

8. When all the ANGIRASAS, on the opening of this adorable dawn, came in contact with the (discovered) cattle, then milk and the rest were offered in the august assembly, for SARAMÁ had found the cows by the path of truth.

9. May SÚRYA, lord of seven steeds, arrive, for he has a distant goal (to reach) by a tedious route: fleet as a hawk he pounces upon the offered (sacrificial) food: ever young and far-seeing, he shines, moving amidst rays of light.

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[1] *Manur-viṣiṣipram jigáya*: *Manu* conquered the enemy without a chin, or as *ṣipra* means also a nose, it might mean noseless: *Sáyaṇa* also says *Indra* and *Vṛitra* may be here intended.

[2] *Vanij-vankur ápa puríṣham*: the scholiast says this alludes to the story of *kakshívan*: see vol I, p. 291, verse 11.

[3] Or, when the priests of both the nine and ten months rites offered worship: see vol. I. p. 167, note

[4] *Saramá*, according to *Sáyaṇa*, may here signify either flowing, eulogistic, or sacred speech, *ṣaraṇaṣílá stutirúpá vák*, or, as usual, the bitch of *Indra*.

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10. SÚRYA has ascended above the glistening water,[1] as soon as he has put to his bright-backed steeds: sage (worshippers) have drawn him, like a ship, across the sea: the waters, hearing his commands, have come down.

11. I offer to you, (gods), for the sake of water, an all-bestowing sacrifice, whereby the nine-months ministrants have completed the ten months rite: may we, by this sacrifice, be the protected of the gods: may we, by this sacrifice, cross over the boundaries of sin.

SÚKTA II. (XLVI.)

The deities of the first six stanzas are the VIṢWADEVAS, of the last two the wives of the gods; the *Ṛishi* is PRATIKSHATRA; the metre of the second and eighth stanzas is *Trishṭubh*, of the rest *Jagatí*.

1. The sage, (PRATIKSHATRA), has, of his own accord, attached himself to the burthen (of sacrifice), like a horse (to a chariot): I support that transcendant and preservative load: I do not desire release from it, nor yet its reiterated imposition: the sage, going first, conducts (men) by the right path. Varga XXVIII.

2. AGNI, INDRA, VARUṆA, MITRA, gods, confer (upon us) strength: or, company of the MARUTS, or VISHṆU, (bestow it): and may both the NÁSATYAS, RUDRA, the wives of the gods, PÚSHAN, BHÁGA, SARASWATÍ, be pleased (by our adoration).

3. I invoke for protection INDRA and AGNI, MITRA

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[1] *Súryo áruhat śukram arṇas*: *Súrya* has mounted the bright water, that is, the commentator says, he has become everywhere visible; but it looks very like an allusion to the sun's rising apparently out of the sea.

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and VARUṆA, ADITI, SWAR,[1] *Earth*, *Heaven*, the MARUTS, the clouds, the waters, VISHṆU, PÚSHAN, BRAHMAṆASPATI, and SAVITṚI.

4. Or may VISHṆU grant us felicity, or the innoxious wind, or *Soma* the bestower of riches; or may the ṚIBHUS, the, AṢWINS, TWASHṬṚI, or VIBHWAN be favourably disposed to our enrichment.

5. Or may the adorable, heaven-abiding company of the MARUTS, come to us to take their seats on the sacred grass; or may BṚIHASPATI, PÚSHAN, VARUṆA, MITRA, ARYAMAN, bestow upon us domestic happiness.

6. Or may the glorious mountains, the beneficent rivers, be to us for our preservation: may BHAGA, the apportioner of wealth, come with abundance and protection: may this wide-pervading ADITI hear my invocation.

7. May the wives of the gods, desiring (our homage), defend us: may they so protect us that (we may obtain) vigorous (offspring) and abundant food: whether terrestrial, or those in charge of the waters (in the firmament), do you, goddesses, earnestly invoked, bestow upon us felicity.

8. Or may the goddesses, the wives of the gods, accept (the offering): INDRÁṆÍ, AGNÁYÍ, the radiant AṢWINÍ, RODASÍ,[2] VARUṆÁNÍ, may each hear (our prayer): may the goddesses partake (of the oblation):[3]

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[1] *Swar* is a name of *Áditya* according to both commentators, this and the preceding stanza occurring also in the *Yajush*, 33, 48, 49.

[2] According to *Yáska*, she is the wife of *Rudra*: we have had her before as the bride of the *Maruts*, vol. II. p. 135, v. 5.

[3] *Vyantu devíh*, may the goddesses eat, *Niruhta*, XII. 46.

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may the (personified) season of the wives of the gods,[1] accept it.

THIRD ADHYÁYA.

MAṆḌALA V. (*continued.*)

ANUVÁKA IV. (*continued*).

SUKTA III. (XLVII.)

The deities are the VISWADEVAS: the *Ṛishi* is PRATIRATHA: the metre is *Trishṭubh*.

Varga I.

1. Arousing (men to their labours), the adorable (Dawn) comes from the heaven, a mighty mother, the awakener of her daughter (earth):[2] pious, ever young, and glorified, (she comes), when invoked, to the chamber of sacrifice with the protecting (gods).

2. The rays (of light) extending round, fulfilling their duty (of bringing on the day), abiding in contact with the orb of the immortal (sun), unlimited and diffusive, spread everywhere through heaven and earth.

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[1] *Yá ṛitur janinám*, that which is the time of the wives of the gods, that is, the goddesses presiding over it: *yo devajáyánám hálas-tadabhimáná devyah.*

[2] *Duhitur bodhayantí, bhúmyá bodham kurváná*, making the awaking of the daughter, the comment says, of the earth: in a subsequent passage quoted by *Sáyaṇa* we have *Ushas* called *divor duhitá bhuvanasya patní*, the daughter of heaven, the bride of earth: she is most usually designated the daughter of heaven; see vol II. p. 10, verse 3.

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3. The showerer (of rain), the shedder of dew, the radiant and quick-going (car) has entered the region of the paternal east: the many-tinted and pervading[1] (luminary) proceeds to both extremities of the firmament, (and so) preserves (the world).

4. The four (chief priests)[2] sustain him (with oblations and praises), seeking their own welfare: the ten (regions of space) invigorate him, their embryo, to travel (his daily course): his three elementary rays[3] swiftly traverse the boundaries of the sky.

5. (Behold),[4] men, this indescribable form from which the rivers (spring), and where the waters dwell; which (form, the firmament), the two, (day and night), associated and equally allied, as well as other (seasons), born (of it, as of a parent), here and there sustain.[5]

6. To him (worshippers) multiply praises and acts of adoration: for (him as for) a son, the (divine) mothers weave garments (of light): rejoicing in the

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[1] *Pṛiṣnir aṣmá vichakrame rajaspátyantau*, also *Yajur-Veda*, 17, 10, where, besides the explanation given by *Sáyaṇa*, as in the translation, *Mahídhara* takes the word *aṣmá*, rendered by him as by *Sáyaṇa*, *vyápaka*, or *sarvatra vyápta*, pervading; also in its usual sense of stone, alluding, he says, to a *páshána*, or stone, which in some ceremonies is placed in the *Áhavaníya* fire, and to it he applies the epithets that are, in the other interpretation, ascribed to *Súrya*: *Sáyaṇa* probably refers to this when he intimates that *aṣmá* may also imply a simile, the term of comparison being dropped, *luptopama vá aṣma sadṛiṣah*.

[2] The text has only *chatvárah*, four: the comment supplies *Ritvijah*.

[3] *Tridhátavo gávah*, supposed to be the causes of cold, heat, and rain.

[4] It may be rendered, also, men, look at the form which is to be seen: the text has no verb.

[5] It is not very clear what is intended, but apparently the

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contact of their impregnation, the wives of the sun, (the solar rays), come to our presence by the path of the sky.

7. May this (hymn), MITRA and VARUṆA, be valued (by you): may it, AGNI, be valued (by thee) as the means to us of happiness unmixed: may we (thence) obtain stability and permanence: reverence be to thee, radiant and mighty asylum (of the universe).

SÚKTA IV. (XLVIII.)

The deities as before; the *Rishi* is PRATIBHÁNU; the metre *Jagatí*.

1. When may we offer adoration to the benevolent splendour, strong in its own (strength), self-sustaining with food deserving of worship; when the delusive (energy of AGNI), investing (the heavens), spreads the waters above the clouds over the unbounded firmament.[1] Varga II.

2. These dawns diffuse the consciousness that is apprehended by pious men, and (overspread) the whole world with uniform, investing (light): the devout man disregards the dawns which have turned back, and (those which) are to come,[2] and improves (his understanding) by those which have preceded.[3]

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scholiast understands it to mean that the firmament is supported or maintained in its place by the various changes of times and seasons which it may be considered to generate.

[1] This is addressed to *Agni* as the lightning.

[2] *Apo, apáchír-aparáa apejatí*: the scholiast renders *apáchíh* by *pratinivrittamukhíh*, *aparáa* by *ágáminír-ushasah*, and the verb by *apachálayatí*, he causes to go away, he sends away future dawns with averted faces: the first *apa* is considered a pleonasm.

[3] *Pra púrvábhis-tirate*: *pratirate* is explained *vardhayati swa manishám*, or *swayam vardhate*.

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3. (Animated) by the libations offered by day and by night, (INDRA) sharpens his vast thunderbolt against the beguiler (VṚITRA); he whose hundred (rays) attend him in his own abode, sending away, and bringing back (revolving) days.

4. (I behold) the practice of that (AGNI) as of a deputy:[1] I celebrate the host (of rays) of that (resplendent form, (designed) for the enjoyment (of mankind): if he be with (the worshipper), he bestows upon the man who invokes him at a sacrifice such opulence as a mansion abounding with food.

5. Blazing with his (fiery) tongue in the four quarters (of the horizon), he proceeds (to the sacrifice), wearing beautiful (lustre), the disperser of darkness, extirpating foes: we know him not (as endowed) with manhood,[2] whereby this adorable SAVITṚI bestows desirable (wealth).

SUKTA V. (XLIX.)

The deities are the same; the *Ṛishi* is PRATIPRABHA; the metre is *Trishṭubh*.

Varga III.

1. For you, (worshippers), I approach to day the divine SAVITṚI and BHAGA, the distributors of precious

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[1] *Tám asya rítim paraṣor-iva*: the text has no verb: the comment supplies *paṣyámi*, and interprets *parasu* by *pratinidhi*, a deputy, a substitute: in like manner as a deputy fulfils the will of his master, so the functions of *Agni* make him the deputy or representative of the *yajamána*; or *paraṣu* may imply an axe, as usual, which accomplishes the object of the wood-cutter, as *Agni* does that of the sacrificer.

[2] *Na tasya vidma purushatvatá vayam*: the scholiast says *tasya* is for *tam*, we do not know him, joined with or possessed of *yuktam*, manliness, *purushatvena*, or the property of fulfilling desires, *kámánám púrakatvena*

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(wealth)[1] amongst men: Aṣwins, (leaders of rites), enjoyers of many (good things), desiring your friendship, I solicit your daily presence.

2. Knowing the approach of the expeller (of the foes of the gods from heaven), worship the divine Savitṛi with holy hymns: praise him with reverence, distinguishing him as distributing precious (treasures) amongst men.

3. Púshan, Bhaga, Aditi, bestow (severally) excellent viands:[2] the fierce (sun) robes (himself with radiance): the good-looking (deities), Indra, Vishṇu, Varuṇa, Mitra, Agni, give birth to happy days.

4. May the irreproachable Savitṛi (grant) us that desirable (wealth): may the flowing rivers hasten to (convey) it to us; for which purpose I, the ministering priest of the sacrifice, repeat (pious praises): affluent in food, may we be the lords of (manifold) riches.

5. May ample wealth devolve upon those who have presented victims to the Vasus,[3] and upon those who

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[1] This function has been before assigned to *Bhaga*, *Súkta* xlvi. verse 6: he was there named *Bhago vibhaktá* explained *dhanánám vibhágakarttá*: here he is designated *ratnam vibhajantam*: the scholiast first applies *ratnam* to *havish*, the oblation; but he also says *yajamánártham dhanam vibhajantam*: see also Maṇḍala iv. 17. 11, where he is called *ráyo vibhaktá*.

[2] *Adatrayá dayate váryáṇi*: the first is explained *adanívánni*, eatables: the verb also, it is said, may be governed by *Agni* understood, when the phrase will mean, *Agni* consumes excellent consumable timbers, *varaṇiyáni kásḥṭhání dahate*: in that case the other terms, usually proper names, will become epithets, meaning the nourishing, the desirable, the uninjurable *Agni*.

[3] *Pra ye vasubhya ívadá namah*: *ivad namah* are interpreted *gamanavad annam*, food having motion, that is, *paṣwátmakam*, the same with animals.

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have repeated praises to MITRA and VARUNA: confer upon them, (gods), felicity, and may we rejoice in the protection of heaven and earth.

SÚKTA VI. (L.)

The deities as before; the *Ṛishi* is SWASTI; the metre is *Anushṭubh*, except in the fifth stanza, in which it is *Pankti*.

Varga IV.

1. Let every man solicit the friendship of the divine leader (of heaven, the sun): let every man desire (of him) riches: let him request affluence (wherewith) to nourish (his descendants).[1]

2. Divine (leader of heaven), these (worshippers) are thine, and (so are they) who praise these (other gods): these (both) we associate with opulence, we (seek) to unite with (our) desires.[2]

3. Worship, therefore, the leaders (of our rites), our guests, (the gods), and the wives (of the deities):[3] may the (divine) discriminator drive to a distance every adversary, (and all our) enemies.

4. Whence the victim fit to be bound, the subject (of the sacrifice), has been stationed (at the sacrificial post):[4] he, (SAVITRI), with mind well disposed towards

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[1] *Yajur-Veda*, 4. 8.

[2] *Te ráyá te hi á priche sachemahi sachathyai*, is not very perspicuous, and the explanation of *Sáyaṇa*, followed in the translation, does not materially improve it, *te ubhaye dhanena sachemahi, te hi te áparchaniyáh sarvaih kámaih sanyachchhemahi.*

[3] *Áto na á nṛín atithín, atah patnír daṣasyata*: the verb may be differently interpreted, and the text imply, bestow upon us male descendants, guests, and wives.

[4] *Yatra vahnir-abhihitah* might mean, where the fire is placed, but *Sáyaṇa* interprets *vahni, yajṇasya voḍhá*, the bearer of the sacrifice which, from the following epithet, *droṇya*, fit for

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the worshipper, the donor of dwellings and descendants is like a clever wife,[1] the bestower (of wealth).

5. Leader (of heaven), may this thy protecting chariot, laden with riches, (come for our) happiness: praisers of the honoured (SAVITṚI), we glorify him for felicity through well-being: praisers of the gods, we glorify (them).

SÚKTA VII. (LI.)

The deities and *Ṛishi* as before; the metre of the first four stanzas is *Gáyatrí*, of the next six *Ushṇih*, of the next three *Trishṭubh*, and of the last *Anushṭubh*.

1. Come, AGNI, with all the protecting deities,[2] to drink the libation: come with the gods. Varga V.

2. (Gods who are) devoutly praised and worshipped in truth, come to the sacrifice, and drink the libation with the tongue of AGNI.

3. Sage and adorable AGNI, come with the wise and early-stirring divinities to drink the *Soma* libation.

4. This *Soma*-juice, effused into the ladles, is poured out into the vase, acceptable to INDRA and VÁYU.

5. Come, VÁYU, propitious to the offerer of the libation, to partake of the sacrificial food, and drink of the effused juice.

6. INDRA and VÁYU, you ought to drink of these Varga VI.

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the tree, that is, for the *yúpa*, or post to which the animal is tied, he concludes must mean *páśu*, the victim.

[1] *Arṇá dhíreva, áraṇakuśalá yoshidiva*, like a woman skilful in going or in pleasing: the sense of *áraṇa* is, however, doubtful.

[2] *Umebhih, rakshakaih*: we have had the *úmas* before as a class of deities, sometimes identified with the *Pitṛis*: see vol. II. 335, note.

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libations: be gratified by them, benevolent (divinities), and partake of the sacrificial food.

7. The *Soma*-juices mixed with curds are poured out to INDRA and to VÁYU: the sacrificial viands proceed to you as rivers flow downwards.

8. Accompanied by all the gods, accompanied by the AṢWINS, and by USHAS, come, AGNI, and, like ATRI, delight in the libation.[1]

9. Accompanied by MITRA and VARUṆA, accompanied by SOMA and VISHṆU, come, AGNI, and, like ATRI. delight in the libation.

10. Accompanied by ÁDITYA and the VASUS, accompanied by INDRA and by VÁYU, come, AGNI, and, like ATRI, delight in the libation.

Varga VII.

11. May the AṢWINS contribute to our prosperity:[2] may BHAGA, and the divine ADITI (contribute) to (our) prosperity: may the irresistible VISHṆU, the scatterer (of foes), bestow upon us prosperity: may the conscious Heaven and Earth (bestow upon us) prosperity.

12. We glorify VÁYU for prosperity, SOMA for prosperity, he who is the protector of the world: (we praise) BRIHASPATÍ (attended by) all the companies (of the deities), for prosperity, and for our prosperity may the ÁDITYAS be ours.

13. May all the gods be with us to day for our

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[1] *Atri* may be also used for the sacrifice of the *Ṛishi*; delight as at the *yajna* of *Atri*.

[2] The term in this and the following similar passages is always *swasti-swasti no mimîtam aṣwinâ*, interpreted *avínáṣam kshemam*, imperishable prosperity, or, literally, well-being, welfare.

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prosperity: may AGNI, the benefactor of all men, and giver of dwellings, (be with us) for (our) prosperity: may the divine *Ṛibhus* protect us for (our) prosperity: may RUDRA preserve us from iniquity for (our) prosperity.

14. MITRA and VARUṆA, grant us prosperity: Path (of the firmament), and Goddess of riches,[1] (grant us) prosperity: may INDRA and AGNI (grant us) prosperity: ADITI, bestow prosperity upon us.

15. May we ever follow prosperously our path, like the sun and the moon: may we be associated with a requiting, grateful, and recognisant (kinsman).[2]

SÚKTA VIII. (LII.)

The deities are the MARUTS; the *Ṛishi* is ṢYÁVÁṢWA; the metre of the sixth and seventh stanzas is *Pankti*, of the rest *Anushṭubh*.

1. Offer worship with perseverance, ṢYÁVÁṢWA, to the praise-deserving MARUTS; they who are adorable Varga VII.

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[1] *Pathye, Revati*, are considered as two proper names, *Pathyá* that of a goddess presiding over the *Antariksha*, and *Revatí*, of a goddess presiding over riches: it may be doubted if there is any better authority for these divinities than etymology.

[2] *Punardadatá, aghnatá, jánatá*, with one who gives again, one who does not kill or harm, usually, one who does not make an evil return to kindness, one who is grateful, although *Sáyaṇa* here explains it, one who does not inflict injury by long-suspended anger: *jánata*, by one knowing, he says, is meant one who does not cut an old acquaintance, *madíyaṣ-chirakálam gatah ko ayam iti sandeham akurvatú*, by one who does not feel any doubt, saying, who is this of mine that has been long since gone away: to these designations; *bandhujana*, a kinsman, is to be applied, *bandhujanena sangamemahi*.

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and delight in the daily offered and inoffensive sacrificial food.

2. They are the firm friends of steady vigour, who, proceeding resolute on their way, willingly protect (our) numerous (descendants).

3. Gliding along, and shedding moisture, they pass through the nights: therefore we now celebrate the might of the MARUTS, manifested in both heaven and earth.

4. We enjoin you, (priests), to offer earnestly praise and sacrifice to the MARUTS, who, through all human ages, protect the mortal worshipper from harm.

5. Offer sacrifice to the adorable MARUTS, who (have come) from heaven, who are worthy of worship, munificent leaders (of rites), and possessors of unequalled strength.

Varga IX.

6. Leaders (of the rains), the mighty MARUTS shine with brilliant ornaments and weapons, and hurl javelins (at their foes, the clouds): the lightnings, like roaring (torrents), daily follow the MARUTS: the radiance of the resplendent (cohort) spontaneously breaks forth.

7. The MARUTS, who are of the earth[1] are augmented, so are those in the vast firmament: they increase in the force of the rivers, and in the aggregate of the spacious heaven.

8. Glorify the truth-invigorated and infinite strength of the MARUTS, for they, the leaders (of the rains), gliding along, are labouring voluntarily for (our) good.

9. Whether they (abide) on the *Parushṇí* (river),

[1] *Ye párthivá, prithivísambaddháh*, connected with the earth.

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or, purifying (all), they clothe themselves with light,[1] or whether they break through the clouds with strength by the wheels of their chariots;

10. (Whether), following the paths that lead (to us), or that spread diversely, or those that sink into the hollows (of the mountain), or those that extend smoothly,[2] they, (however) scattered, accept the sacrifice for my benefit, (when invoked by these appellations).

11. Now, leaders (of the rains), they support (the world): now, blending together, they (bear the oblation: now, situated remote, (they uphold distant objects):[3] so may their manifold forms be manifest. Varga X

12. The reciters of sacred metres, desirous of water, and celebrating (the MARUTS), have drawn them to (provide) a well (for GOTAMA)[4]: some of them, (invisible) as thieves, have been my defenders: some have been (obvious) to view through the light (of life).

13. Glorify, *Ṛishi*, with grateful praise, the company of the MARUTS, who are manifest, bright with

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[1] *Úrṇávasata sundhyavaḥ, díptiḥ śodhikáḥ áchchhádayanti*: purifiers they put on light: the last is perhaps a more correct form of the noun than *sundhyuvaḥ*, as formerly given, vol. II. p. 11. note.

[2] The words so rendered are *Ápathayaḥ, Vipathayaḥ, Antaspatháḥ, Anupatháḥ*, which may also be considered as the proper names of these four orders of the *Maruts*.

[3] The text has only *adhá párávataḥ*, the latter being formed from *parávat, dúradeśaḥ*, a distant place or country, *tat sambandhinaḥ* being in relation to it; that is, according to *Sáyaṇa*, the winds being in the firmament give support to the distant stars and planets.

[4] See vol. I. p. 221, verse 11.

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lightning lances, who are wise, and the creators (of all things).

14. Approach, *Ṛishi*, with offerings and with praise, the company of the MARUTS like a friend:[1] come, sustaining (MARUTS), with your strength, from heaven or (any other region), glorified by our hymns.

15. Glorifying them promptly, desiring not to bring (other) deities to (his) presence, let (the worshipper) associate his gifts with those wise (divinities) renowned for their velocity, and distributors (of rewards).

16. To me, inquiring of their kindred, the sage (MARUTS) have uttered a reply: they have declared PṚISNI (to be their) mother; the mighty ones have declared the food-bestowing RUDRA (to be their) father.

17. May the seven times seven all-potent (MARUTS, aggregated as) a single troop,[2] bestow upon me hundreds (of cattle): may I possess wealth of cows, renowned upon the (banks of) the *Yamuná*:[3] may I possess wealth of horses.

SÚKTA IX. (LIII.)

The deities and *Ṛishi* as before; the metre varies; that of the first, fifth, tenth, eleventh, and fifteenth verses is *Kakubh*; of the sixth, seventh, ninth, thirteenth, and fourteenth is *Sato-*

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[1] *Mitram na* may also be rendered *ádityam iva*, like the sun.

[2] According to another text, there are seven troops of the *Maruts*, each consisting of seven, making up the usual number of forty-nine, suggesting, most probably, rather than suggested by, the absurd legend given in the *Puráṇas*, *Vishṇu Pur.* 151.

[3] *Yamunáyám adhi śrutam rádho gavyam* is rather a remarkable passage, as if an allusion were intended to *Gokula*, the scene of *Kṛishṇa's* boyhood.

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bṛihatí; of the eighth and twelfth *Gáyatrí*; of the second *Bṛihatí*; of the third *Anushṭubh*; and of the fourth *Puraushṇih*.

1. Who knows the birth of these (MARUTS)? who has formerly been (participant) of the enjoyments of the MARUTS (by whom) the spotted deer are harnessed (to their chariots)? Varga XI.

2. Who has heard them, when standing in their cars, (declare) whither they go? upon what liberal worshipper do their kindred rains descend together with manifold food?

3. To me have they spoken; they who came to me with radiant steeds to (drink) the exhilarating beverage: to me (they have said), when beholding them, who are the formless[1] leaders (of rites), and friends of man, repeat our praise.

4. (The praise of them) who are all self-irradiating, splendid in ornaments, in arms, in garlands, in breastplates, in bracelets,[2] in chariots, in bows.

5. I contemplate your chariots, munificent MARUTS, with delight, like wandering lights in the rains.

6. Leaders (of the rain), munificent givers, they cause that which is the treasury (of water) to fall from the sky for (the benefit of) the donor (of the offering): they let loose the rain cloud, and the shedders of rain spread (everywhere) with (abundant) water. Varga XII.

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[1] *Arepasah, alepa*, may mean intangible.

[2] *Khádishu:* in a former passage *khádi* was interpreted *hasta tráṇaha*, a guard for the hand or arm, vol. II. p. 156, verse 3: it is here rendered *hastapádasthita kaṭaháh*, rings for the hands or feet, bracelets or anklets.

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7. The gliding (torrents), issuing (from the clouds), overspread the firmament with water, as milch-cows (yield milk), and like rapid horses let loose upon the road, the rivers rush in various directions.

8. Come, MARUTS, from heaven, from the firmaments, or from this (earth); tarry not far off.

9. Let not the *Rasá*, the *Anitabhá*, the *Kubhá*,[1] or the wide-roving ocean[2] delay you: let not the watery *Sarayu* oppose you: may the happiness of your (approach) be ours.

10. I praise that brilliant company of the MARUTS, who have your strength of recent chariots, you whom the rains attend.

Varga XIII.

11. Let us wait with sacred praises and holy rites upon your several strength, and separate troop, and individual company.

12. To what well-born and oblation-giving (worshipper) will the MARUTS proceed to-day in this their car?

13. With the same (goodwill) that you bestow imperishable grain-seed[3] upon a son, or grandson bestow it upon us, for we ask of you life-sustaining and auspicious wealth.

14. May we overcome our secret and reviling adversaries, having departed from iniquity by good deeds: may we possess, MARUTS, through the rain

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[1] Names of rivers, according to the comment.

[2] *Kramuh sindhuh* is explained *sarvatra kramaṇah samudra*, the everywhere-going ocean.

[3] *Dhányam vijam akshitam*: unperishing grain-seed is the literal interpretation: perhaps a copulative is required, grain and seed, only, in fact, the grain is the seed.

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(sent by you), unmixed happiness, water, cattle, and herbs.

15. Renowned (host of) MARUTS, leaders (of rites), that mortal is favoured by the gods, and blessed with progeny, whom you protect: may we be such as he is.

16. Praise the givers of enjoyment, (the MARUTS), at the sacrifice of this worshipper, (for they) delight in (pious praise), like cattle in fodder: wherefore call upon them as if upon old friends; praise them, desirous of praise, with a sacred hymn.

SÚKTA X. (LIV.)

The deities and *Ṛishi* as before; the metre is *Jagatí*, in the fourteenth stanza *Trishṭubh*.

1. Offer praise to the company of the MARUTS, the self-irradiating, the precipitators of mountains: present liberal oblations to the assuagers of heat, to those who come from the sky, to whom solemn rites are familiar,[1] to the givers of abundant food. Varga XIV.

2. Your (cohort), MARUTS, is conspicuous, mighty, shedding water and augmenting food: yoking your horses (to your cars), spreading everywhere, and combined with the lightning, the triple-(stationed company) roars aloud, and the circumambient waters fall upon the earth.

3. The MARUTS (appear) radiant with lightning, leaders (of the rain), armed with weapons of adamant, blazing with the wind, the precipitators of mountains, the repeated distributors of water, wielders of the

[1] *Prishṭhayajvane*: by whom the sacrifices called *Prishṭha* are made: these are said to be six, of which two only are specified by the scholiast, *Rathantara* and *Bṛihat*, *Shaṭprishṭhaih Rathantarabṛihadádibhír ijánáya*.

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thunderbolt, roaring in concert, combining (to send rain), and of exceeding strength.

4. Powerful RUDRAS, you urge on the nights and days, the firmament and the worlds: agitators (of all things), you toss the clouds like ships (in the sea), so (you throw down) the strong places (of the enemy); but, MARUTS, you do no harm.

5. Your prowess, MARUTS, has spread wide your glory as the sun (sends afar his) radiance, or the white (horses of the gods travel far) in their course: of unbounded lustre, you clove the cloud withholding the waters.

Varga XV.

6. MARUTS, dispensers of rain, your strength is manifested when, shaking the water-laden cloud, you let loose the shower: conjointly propitiated, conduct us by an easy path leading to prosperity, as the eye (shows the way).

7. The sage, or the sovereign, whom you, MARUTS, direct, is never overcome nor slain: he perishes not, nor suffers pain, nor undergoes injury, nor are his riches or his safety imperilled.

8. Lords of the *Niyut* steeds, overcomers of multitudes, leaders (of rites), radiant as the *Adityas*, are the dispensers of water: when sovereign lords, they fill the clouds, and, loud sounding, moisten the earth with sweet (watery) sustenance.

9. This wide-extended earth is for the MARUTS;[1] the spacious heaven is for the spreading winds; the

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1 *Pravadvatí prithiví*: a set of changes is here rung upon the double compound, *pra-vat*, having extent, extension, and *vat*, again, having or possessing, *pravadvat*, extensive, or it may imply, having pre-eminence, as indicated by *pra*, *præ*: another

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paths of the firmament are provided (for their course); for them the expanding clouds quickly bestow (their gifts).

10. MARUTS of combined strength, leaders of the universe,[1] guides of heaven, when the sun has risen you rejoice (in the *Soma* beverage), then your rapid steeds know no relaxation, but quickly you reach the limits of this road (to the sacrifice).

11. Lances (gleam), MARUTS, upon your shoulders, anklets on your feet, golden cuirasses on your breasts, and pure (waters shine) in your chariots: lightnings blazing with fire glow in your hands, and golden tiaras are towering on your heads.[2] Varga XVI.

12. MARUTS, when moving, you agitate the heaven of unchecked radiance, and (stir) the bright water:[3] when you combine your energies and are shining brilliantly, and when purposing to send down rain, you utter a loud shout.[4]

13. May we, who are possessed of chariots, intelli-

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meaning is also given to it, *tat-parú*, being subject to it, as the earth is subject to the *Maruts*, or they pervade the whole earth, *kritsnám bhúmim vyápnuvanti*: so the heaven is *pravadvatí*, spacious, or subject to the *pravats*, *pravadbhyah*, the pre-eminent or spreading *Maruts*, and so on.

[1] *Swarṇarah* is interpreted *sarvasya netárah*, leaders of all; *divo narah*, leaders of heaven, follows.

[2] *Śipráh śirshasu vitatá hiraṇyayayíh*: *śipra* is explained *ushṇishamayyah*, composed of turbans or head-dresses.

[3] *Ruśat pippalam*, *śubhravarṇam udakam*, or it may be applied to *nákam*, the heaven of bright water, the firmament.

[4] The text changes the person of the verb, *yat swaranti ghosham*, when they sound a noise; and this suggests to the scholiast to propose other explanations, as when they, the *Asuras*, make a fearful noise, or when the worshippers utter loud praises.

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gent MARUTS, become (proprietors) of wealth, comprising food bestowed by you: of wealth that vanishes not, as TISHYA[1] (declines not) from the sky: therefore, MARUTS, gratify us with infinite (riches).

14. You bestow, MARUTS, wealth and enviable posterity; you protect the sage learned in the *Sáma*:[2] you grant horses and food to (me) the ministrant priest; you render a prince prosperous.

15. Therefore do I solicit wealth of you, who are prompt to grant protection, whereby we may multiply our descendants, as the sun (spreads wide his rays): be propitiated, MARUTS, by this my praise, by the efficacy whereof may we pass over a hundred winters.

SÚKTA XI. (LV.)

The deities and *Ṛishi* as before; the metre of the last verse is *Trishṭubh*, of the rest *Jagatí*.

Varga XVII.

1. The adorable MARUTS, armed with bright lances and cuirassed with golden breastplates, enjoy vigorous existence: may the cars of the quick-moving (MARUTS) arrive for our good.

2. MARUTS, you have of yourselves maintained your vigour according as you judge (fit): you shine most mighty and vast, and you pervade the firmament with your power: may the cars of the quick-moving (MARUTS) arrive for our good.

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[1] *Tishya* is said by *Sáyaṇa* to be a synonyme of *Áditya*: in its ordinary acceptation it is the eighth lunar mansion: the appropriation is of some interest, as affording evidence of the existence of the astronomical divisions of the moon's path in the days of the Veda.

[2] *Sámavipram, sámnám vividham prerayitáram,* the prompter or instigator, in various ways, of the *Sáma* hymns.

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3. Born simultaneously, mighty, co-dispensers of moisture, they have grown exceedingly in glory: leaders (of rites), and radiant (are they) as the rays of the sun: may the cars of the quick-moving (MARUTS) arrive for our good.

4. Your might, MARUTS, is to be glorified: it is to be contemplated like the orb of the sun: sustain us ever in immortality: may the cars of the quick-moving (MARUTS) arrive for our good.

5. You send (the rain), MARUTS, from the firmament: charged with the waters you shower down the rain: destroyers of foes, your milch kine are never dry: may the cars of the quick-moving (MARUTS) arrive for our good.

6. When you yoke your spotted mares to the poles (of your chariots), you lay aside your golden breast-plates, for you dissipate all hostility: may the cars of the quick-moving (MARUTS) arrive for our good. Varga XVIII.

7. Let not the mountains, let not the rivers, arrest you: whither you purpose, (MARUTS), thither repair, and compass heaven and earth: may the cars of the quick-moving (MARUTS) arrive for our good.

8. Whatever (rite has been addressed to you), MARUTS, of old; whatever is recent; whatever (hymn) is recited, VASUS, whatever prayer is repeated, do you be cognizant of all: may the cars of the quick-moving (MARUTS) arrive for our good.

9. Send us felicity, MARUTS; harm us not: bestow upon us exceeding happiness: reward our adoration by your friendship: may the cars of the quick-moving (MARUTS) arrive for our good.

10. Do you, MARUTS, conduct us to opulence: propitiated by our praises, extricate us from sin: accept,

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adorable (MARUTS), our onered oblation, and may we be the possessors of riches.

SÚKTA XII. (LVI.)

The deities and *Ṛishi* as before; the third and eleventh verses are in the *Satobṛihatí*, the rest in the *Bṛihatí* metre.

Varga XIX.

1. I invoke, AGNI, the victorious company (of the MARUTS) decorated with brilliant ornaments: (I invoke them), the people of the MARUTS, to descend today from above the shining heaven.

2. In whatever manner thou honourest the (MAURTS, AGNI), in thy heart, may they come to me as benefactors: gratify, (by oblations), those fierce-looking MARUTS, who most promptly come to thy invocations.

3. As the (people of the) earth having a powerful lord have recourse to him when oppressed (by others),[1] so comes (the host of the MARUTS) exulting to us: your company, MARUTS, active as fire, is as difficult to be resisted as a formidable ox.

4. They who with ease destroy (their foes) by their prowess, like horses[2] difficult to be restrained, they send down by their movements the vast and sounding water-laden cloud.

5. Rise up (MARUTS): verily by my praises I in-

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[1] *Mílhushmatíva pṛithiví paráhatá* is explained *prabalaswámiká pṛithiví parair-anyaír abhíbhútá*, the earth having a powerful master when oppressed by others: earth, says *Sáyaṇa*, is put for its inhabitants, *prajá*, people or subjects, who, when oppressed, have recourse to their own ruler, *sá yathá swaswáminam upadrutá abhigachchhati*.

[2] The text has *gávah*, which the scholiast translates by *aṣwáh*, horses.

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yoke the mighty and unpreceded (troop) of these exalted (MARUTS) like a heap of waters.[1]

6. Yoke the bright steeds to the car; yoke the red steeds to the cars; yoke the swift pair of horses to bear the burthen; the strong bearing to bear the burthen. Varga XX.

7. And let not that horse, bright-shining, loud-neighing, of graceful form, who has been placed (in harness), delay you, MARUTS, on your journey: urge him on in the car.

8. We invoke the food-laden chariot of the MARUTS, in which RODASÍ[2] stood with the MARUTS, bearing the delicious (waters).

9. I invoke that, your cohort, gracing the chariot, brilliant and adorable, amidst which the rain-bestowing (goddess),[3] of goodly origin, and auspicious, is worshipped together with the MARUTS.

ANUVÁKA V.

SÚKTA I. (LVII.)

The deities and *Ṛishi* as before; the metre of the first six verses is *Jagatí*, of the two last *Trishṭubh*.

1. RUDRAS, servants of INDRA, mutually kind, riding in golden cars, come to the accessible (sacrifice): this our praise is addressed to you: (come to us as you came) from heaven, (bringing) oozing water to the thirsty (GOTAMA), longing for moisture.[4] Varga XXI.

[1] *Gavám sargam iva* may be also rendered, like a herd of cattle.

[2] The wife of *Rudra*, and mother of the *Maruts*.

[3] *Míḍhushí* is considered to be another name of *Rodasí*, the wife of *Míḍhvat*, an appellation of *Rudra*.

[4] The comparison is very elliptically intimated, and requires to be largely assisted by the comment: it is, literally, this our

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2. Intelligent MARUTS, you are armed with swords, with lances, with bows, with arrows, with quivers; you are well mounted and have handsome chariots: sons of PṚIṢNI, you are well armed: come for our good.

3. You agitate the clouds in the sky: (you give) wealth to the donor (of oblations): through fear of your approach the forests bow down: sons of PṚIṢNI, you incense the earth when, for the purpose of (sending) water, you, fierce (MARUTS), yoke your spotted steeds.

4. The MARUTS, radiant with light, purifiers of the rain, like twins of goodly aspect and graceful form, masters of tawny and of ruddy steeds, devoid of guile, thinners (of foes), and vast in magnitude as the sky.

5. Shedders of abundant showers, wearers of ornaments, munificent, of brilliant aspect, of inexhaustible wealth, well descended by birth, wearing golden breast-plates, entitled to adoration, (coming) from heaven, accept the ambrosial oblation.

Varga XXII.

6. Lances rest, MARUTS, upon your shoulders; strength (of) foe-destroying power is seated in your arms: golden (tiaras) are on your heads, weapons are placed in your chariots, all glory is assembled in your limbs.

7. MARUTS, bestow upon us affluence, comprehending cattle, horses, cars, treasure, and male descendants: sons of RUDRA, grant us distinction: may I ever enjoy your divine protection.

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praise is addressed to you as to the thirsty, from heaven, rushing waters to the water-wishing: *Sáyaṇa* explains it as alluding to the legend of the well brought by the *Maruts* to *Gotama* when suffering from thirst: see vol. I. p. 221.

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8. Ho, MARUTS, leaders (of rites), be propitious to us, you who are infinitely opulent, immortal, shedders of rain, renowned for truth, wise, young, greatly glorified, and worshipped with copious oblations.[1]

SÚKTA II. (LVIII.)

The deities and *Ṛishi* as before; the metre is *Trishṭubh*.

Varga XXIII.

1. I praise to-day that brilliant company of the adorable MARUTS, lords of swift horses, who pass along in strength, who, self-radiant, preside over the ambrosial rain.

2. Adore, priest, the resplendent and powerful company, whose arms (are decorated) with bracelets, whose function is the agitation (of the trees), who are wise, and by whom wealth is conferred: they who are bestowers of felicity, whose greatness is unbounded: glorify the opulent leaders (of rites).

3. May the universal MARUTS, who urge on the rain, come to you to-day laden with water: MÁRUTS, who are wise and young, be pleased by this fire which is kindled for you.

4. Adorable MARUTS, you cause (a son) to be born to the man (who worships you), a ruler, an overcomer of foes, and modelled by VIBHWAN:[2] from you, MARUTS, comes a valiant descendant, strong-fisted, mighty-armed: from you (he acquires) an excellent steed.

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[1] *Bṛihat ukshamáṇáh* may also mean sprinkling much water, *udakam sinchantah*.

[2] *Vibhwatashṭam: vibwan* is the second of the *Ṛibhus*, a skilful artist: fabricated by him, implies, according to the comment, very perfect or handsome, *tena nirmittam atyarthaṁrúpavantam*.

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5. Like the spokes of a wheel, none (of you) are inferior (to the rest), but equal as days (of like duration): the sons of PṚIṢNI are born all alike, none inferior in splendour: rapid in speed, the MARUTS, of their own free favour, send down (the rains).

6. When, MARUTS, you come with stout-axled cars drawn by spotted steeds, then the waters descend, the forests are damaged, and the bright showerer (of the rain), influenced by the solar rays, may emit a downward sound.[1]

7. On their approach the earth becomes capable of fertility, and they deposit in her water as their germ, as the husband generates the embryo of the child: they have harnessed their horses fleet as the wind: the sons of RUDRA have emitted their perspiration,[2] (the rain).

8. Ho, MARUTS, leaders (of rites), be propitious to us, you who are infinitely opulent, immortal, shedders of rain, renowned for truth, wise, young, greatly glorified, and worshipped with copious oblations.[3]

SÚKTA III. (LIX.)

Deities and *Ṛishi* as before; the metre is *Jagatí*, except in the last verse, in which it is *Trishṭubh*.

Varga XXIV. 1. The priest[4] glorifies you, MARUTS, for the good

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[1] *Avosriyo vṛishabhah krandatu dyauh*: *dyaur—vṛishabhah*, mean, it is said, the shining showerer, that is, *Parjanya*, or *Indra*, in that capacity, *usriyah*, in connection with the *usrá* or rays of the sun, *avakrandatu*, *avánmukham śabdayatu*, may sound with his face turned downwards, *vṛishṭyartham*, for the sake of rain.

[2] *Swedam swedasthániyam varsham*, rain in place of perspiration.

[3] Repeated from the last verse of the preceding *Súkta*.

[4] *Spaś*, nom. *spaṭ*, for *sprashṭá*, one who touches the oblation, or the fire, an unusual term for the *Hotṛi*.

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of the donor of the oblation: offer worship to the shining (heaven): I bring offerings to the earth: they, the MARUTS, scatter the rapid (rain); they traverse the firmament; they combine their own radiance with (that of) the clouds.

2. From their approach the earth trembles with fear, as a crowded boat goes quivering (through the water): visible from afar, they are recognised by their movements: the MARUTS, leaders (of rites), pass between (heaven and earth) to the solemn sacrifice.

3. You bear, for your decoration, an excellent (diadem) like the horn of cattle: as the sun, the eye (of day, dispenses light), so (are you diligent) in the distribution of the rains: graceful are you, and rapid as horses, and, like (pious) mortals, you, leaders (of rites), consider (holy ceremonies) for their glory.

4. Who may exalt the great excellencies of you who are adorable? who may (offer you fitting) praises? who (glorify your) manly (deeds)? for you make the earth tremble like a ray (of light) when you confer the gift (of rain) for (the diffusion of) fertility.

5. Resplendent as steeds, of one kindred, they engage in combat like valiant heroes: like (prosperous) men, they, the leaders (of rites), have increased (in power), and cover the eye of the sun with showers.

6. None of them are older, none younger (than the others): the destroyers of (foes), none hold a middle (rank), but all excel in glory: honourable by birth, having PṚIṢNI for your mother, do you, MARUTS, favourable to man, come from heaven to our presence.

7. Like birds (that fly) in rows they pass along in their strength above the vast summit (of the sky) to the ends of the firmament: their horses have caused

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the waters of the cloud to descend, as both[1] (gods and mortals) know.

8. May the heaven and the earth yield (rain) for our sustenance: may the wonderfully bounteous dawns exert themselves (for our good): may these sons of RUDRA, lauded, *Rishi*, (by thee), send down the celestial rain.

SÚKTA IV. (LX.)

The deities are the *Maruts*, especially as associated with AGNI; the *Ṛishi* is as before; the metre of the seventh and eighth verses is *Jagatí*; of the rest *Trishṭubh*.

Varga XXV.

1. I adore the protecting AGNI with hymns: may he, propitiated on this occasion, approve of our acts: I offer (worship with praises), intended to obtain food, as if (proceeding) with cars (to the goal), circumambulating (the fire): may I exalt the praise of the MARUTS.

2. Fierce MARUTS, sons of RUDRA, who ride in easy chariots (drawn by) celebrated steeds, (at your coming) the woods bow down with fear, the earth trembles, and the mountains (shake).

3. The mountain, vast and lofty (though it be), is alarmed at your noise, and the summit of the firmament trembles when, lance-armed MARUTS, you are sporting: you rush along together like waters.

4. Like wealthy bridegrooms who have decorated their persons with golden (ornaments) and purifying waters, so the noble and powerful MARUTS, associated together in their chariots, have made great (pre-

[1] The text has only *ubhaye yathá viduḥ*, as both know: *Sáyaṇa* explains it, men of course know by perception the setting in of the rains; the gods know it by the *ágráyaṇa* and other sacrifices which are offered at that season.

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paration) in their several persons for their embellishment.

5. They are brothers, of whom no one is the elder, no one the younger, but who grew up together for their mutual prosperity: may their father, RUDRA, ever youthful, the doer of good deeds, and PRISNI, (their mother), easy to be milked, grant favourable days for (the sake of) the MARUTS.

6. Auspicious MARUTS, whether you abide in the upper, the middle, or the lower heaven, (come), RUDRAS, to us from thence; and do thou, AGNI, accept the oblation which this day we offer.

7. MARUTS, who are omniscient, since you and AGNI abide above the summits of the upper (region) of the sky, do you who cause (your enemies) to tremble, and are the consumers of (our) foes, do you, being pleased, bestow upon the sacrificer who offers you oblations desirable wealth.

8. AGNI, drink the *Soma*-juice, rejoicing, along with the MARUTS, resplendent, adorable, associated in troops, purifying all, animating and long-lived: drink, VAIṢWÁNARA, who art identified with the ancient emblem (of flame).

SÚKTA V. (LXI.)

The deities are various: those of the first four, and the eleventh to the sixteenth verses are the MARUTS; the several persons whose names occur in the other stanzas are considered to be their divinities; the *Ṛishi* is SYÁVÁṢWA; the metre of the fifth stanza is *Anushṭubh*, of the ninth *Satobṛihatí*, of the rest *Gáyatrí*: the occasion of the hymn, according to the scholiast, is a wonderful old story,[1] related by those learned in sacred

[1] *Sáyaṇa* calls it, *áścharyam purávṛittam áhurágamapárágáh*, those who have gone through the *ágamas* have related a wonderful old occurrence.

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lore: a priest of the family of ATRI, named ARCHANÁNAS, having been employed as *Hotṛi* by the *Raja*, RATHAVÍTI, the son of DARBHYA, saw at the ceremonial the daughter of the *Raja*, and, being pleased by her appearance, asked her as a wife for his son ṢYÁVÁSWA: RATHAVÍTI was disposed to assent, but thought it proper first to consult his queen, who objected to the match that ṢYÁVÁSWA was not a *Ṛishi*, no maiden of their house having ever been given in marriage to a less saintly personage: to qualify himself, therefore, as a *Ṛishi*, ṢYÁVÁṢWA engaged in a course of rigorous austerity, and wandered about soliciting alms: among others, he begged alms of ṢAṢÍYASÍ, the queen of TARANTA *Raja*, who, conducting him to her husband, said, a *Ṛishi* has arrived: the *Raja* replied, treat him with reverence; and ṢAṢÍYASÍ, with her husband's permission, gave him a herd of cattle and costly ornaments: the *Raja* also bestowed upon him whatever he asked for, and then sent him onwards to his younger brother, PURUMÍḶHA: on his way ṢYÁVÁṢWA met the MARUTS, whom he hymned, and was by them acknowledged to be a *Ṛishi*; he was also made the *Seer* (*drashtá*) or author of *Súktas* of the Veda: RATHAVÍTI then, with the concurrence of his wife, gave him his daughter to wife: this hymn was composed in honour of the benefactors of the *Ṛishi*.

Varga XXVI.

1. Who are you, most excellent leaders (of rites), who come one by one from a region exceedingly remote?

2. Where are your horses? where your reins? what is your capability? where are you going? the saddle is on the back (of the steeds), the bridle in their nostrils.

3. The goad is (applied) to their flanks: the drivers force them to spread their thighs apart, like women in bringing forth children.

4. Heroes, friendly to man, of honourable birth, you are as if blazing with fire.

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5. She, Ṣaṣíyasí), who has thrown her arms round the hero TARANTA, who was eulogized by ṢYÁVÁṢWA, has given me cattle comprising horses, and cows, and hundreds of sheep.

6. Ṣaṣíyasí, though a female,[1] is more excellent than a man who reverences not the gods, nor bestows wealth. Varga XXVII.

7. For she discerns one who suffers pain, one who is in want, or one desirous (of any thing), and directs her mind towards the gods.

8. And, eulogizing (him), I proclaim that the man, her (other) half[2] is, (as it were), uncommended, for he is ever the same in munificent donations.

9. Young and affable, she has explained to me, ṢYÁVÁṢWA, the road, and two ruddy horses have borne me to the valiant and renowned PURUMÍḶHA.

10. Who, the son of VIDADAṢWA, has given me a hundred (head) of cattle, and, like TARANTA, many precious gifts.

11. Those (MARUTS) who are brought hither by swift horses, drinking the inebriating juice, receive here glorification. Varga XXVIII.

12. They by whose glory heaven and earth are surpassed; who shine splendid in their chariots like the radiant (sun) in the heaven above.

13. That company of MARUTS, ever young, riding

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[1] *Uta tvá strí Ṣaṣíyasí*: *tvá* is said here to mean *eká*, one, which is equivalent to the indefinite article.

[2] *Nemah* is the term in the text, meaning, literally, half, as it is said in the *Smṛiti*, *arddham ṣaríraṣya bháryá*, a wife is the half of the body (of the husband).

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in bright chariots, irreproachable, auspicious, motive, unobstructed.

14. Who knows of a certainty their (abode), where the intimidators (of their foes) rejoice? born for (the distribution of) water, exempt from defects.

15. Desirous of praise, you are the guides (to happiness) of the man who propitiates (you) by this pious rite: you are bearers of invocations to the sacrifice.

Varga XXIX.

16. Do you, who are destroyers of the malevolent, abounding in wealth, and entitled to adoration, bestow upon us desirable riches.

17. Bear to DÁRBHYA,[1] oh night,[2] turning away (from me to him), this my eulogy (of the MARUTS): convey my praises, goddess, as a charioteer (conveys the contents of his vehicle to their destination);

18. And say on my behalf to RATHAVÍTI, when the libation is poured out, my love (for your daughter) does not depart.

19. This opulent RATHAVÍTI dwells upon the (banks of the) *Gomati* (river),[3] and has his home on (the skirts of) the (*Himálaya*) mountains.

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[1] The patronymic is also read in some places *Dálbhya*.

[2] Upon concluding the praises of the *Maruts*, and thus having attained the rank of a *Ṛishi*, SYÁVÁṢWA, summons the night, here called *Úrmyá*, to convey the intelligence to RATHAVÍTI, who gives him his daughter, with many valuable presents, but at the end of the ceremony the *Ṛishi* departed for the woods to resume his austerities: it is not said if he took his wife with him, but it is to be so inferred.

[3] *Gomatíh*, according to the comment, means, having water, rivers, being in the plural: as the name of a river it would be

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SÚKTA VI. (LXII.)

The deities are MITRA and VARUṆA; the *Ṛishi* is ṢRUTAVID; the metre *Trishṭubh*.

1. I have beheld the permanent orb of the sun,[1] your (dwelling place), concealed by water, where (the hymns of the pious) liberate (his) steeds;[2] where a thousand rays abide together; the one most excellent of the (embodied) forms of the gods.[3] Varga XXX.

2. Exceeding is that your greatness, MITRA and VARUṆA, whereby the ever-moving sun has, through (succeeding) days, milked forth the stationary waters: you augment all the (world-illumining) rays of the self-revolving (sun): the one chariot of you two (perpetually) goes round.[4]

3. Royal MITRA and VARUṆA, you uphold, by your energies, earth and heaven: prompt benefactors, cause the plants to grow, give nourishment to the cattle, send down the rain.

4. May your easily-harnessed horses bear you both

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the *Gomati* river in Oude, which rises in the skirts of the first range of the Himalaya; or it may be a river of the same appellation more to the north-west, rising in Kulu, a feeder of the Beyah or Vyása.

[1] See vol. I. p. 304. verse 1.

[2] Which are said to be attempted to be detained by a class of *Asuras* termed *Mandehas*.

[3] *Devánám ṣreshṭham vapushám* is also explained the best of the embodied or light-possessing deities, that is, of *Agni* and others, *devánám vapushmatám tejovatám agnyádínám praṣasyam*; or it may apply to the sun only, the *maṇḍala*, the orb, the visible form, as it were, of the sun, *maṇḍalam hi súryasya vapusthániyam*.

[4] *Vám ekah pavir á vavartta*: *pavi* is the circumference of a wheel, put by metonymy for the chariot; as *Sáyaṇa* explains the phrase, *yuvayor eko ratho anukramaṇena paribhramate*.

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(hither), and with well-guided reins come down: the embodied form of water follows you, the rivers flow as of old.

5. Augmenting the well-known and ample form (of man),[1] in like manner as the sacred grass is preserved by prayer, do you, MITRA and VARUṆA, who are invigorated by (sacrificial) viands, and abound in food, ascend your car in the midst of the place of sacrifice.[2]

Varga XXXI.

6. Be open-handed and benignant to the performer of pious acts, whom you protect in the midst of the place of sacrifice; for you two, who are sovereigns, and free from wrath, uphold together a mansion of a thousand columns.[3]

7. The substance (of their chariot) is of gold; its pillars are of iron, and it shines in the firmament like lightning: may we load the vehicle with the libation in an auspicious place, or in the sacrificial hall, (where the columns) are erected.

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[1] *Śrutám amatim anuvardhad-urvím,* which the scholiast interprets, *visrutám śaríradíptim anuvarddhayantau,* augmenting the renowned bodily lustre, and separates *urvím, tad vad urvím pálayantau,* but gives no equivalent for the word, which usually means great: the passage is obscure.

[2] *Garte mitrá ásáthe: garta,* it is said here means *ratha,* a car: *Nirukta,* 3. 5, and as it recurs in verse 8, *árohatho Varuṇa, Mitra, gartam.*

[3] *Kshatram sahasrasthúṇam, anekávashṭambhakastambhopetam saudhádirúpam gṛiham,* a house, such as a palace and the like, possessing many supporting pillars: the expression is noticeable as indicating the existence of stately edifices: *Sáyaṇa* purposes also to render *kshatram* by *dhanam,* wealth, or *balam,* strength, applying the last to the *ratha,* the strong chariot of the deities supported by innumerable columns.

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8. At the break of dawn, at the rising of the sun, ascend, MITRA and VARUṆA, your golden-bodied, iron-pillared car, and thence behold the earth and its inhabitants.[1]

9. Munificent MITRA and VARUṆA, protectors of the universe, (it is yours to grant) exceeding and perfect felicity, such as it is impossible to disturb: bless us with that (felicity), and may we ever be (possessed) of the riches we desire, and be confident of victory (over our enemies).

FOURTH ADHYÁYA.

MAṆḌALA V. (*continued.*)

ANUVÁKA V. (*continued*).

SÚKTA VII. (LXIII.)

The deities are MITRA and VARUṆA; the *Ṛishi* is ARCHANÁNAS; the metre is *Jagatí*.

1. Guardians of water, observers of truth, you ascend your car in the highest heaven: to him whom you, Varga I.

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[1] *Ataṣ-chaksháthe aditim ditim cha*, is explained, *aditim, akhandaníyám bhúmim*, the indivisible earth, and *ditim, khandaníyám prajádikám*, the divisible people and the rest: the stanza occurs in the *Yajush*, 10. 15, with a various reading of the first half; but *Mahídhara* explains *aditim* by *adínam*, not base, that is, *vihitáanushṭhátáram*, one who follows what is prescribed, that is, performs his religious duties, and *ditim* by *dínam*, base, or *nástikávṛittam*, an infidel; the phrase meaning that *Mitra* and *Varuṇa* observe that this man is a sinner, that man righteous, *ayam pápí, ayam puṇyaván*.

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MITRA and VARUṆA, protect, the rain sends down the sweet (shower) from the sky.

2. Imperial rulers of this world, you shine, MITRA and VARUṆA, at this sacrifice, the beholders of heaven: we ask of you the wealth (that is) rain, and immortality, for your forms traverse earth and heaven.[1]

3. Imperial and mighty showerers, lords of heaven and earth, beholders of the universe, you approach, MITRA and VARUṆA, with variegated clouds to hear the sound (of your praises), and cause the sky to (send down) rain by the power of the emitter of showers.[2]

4. Your device, MITRA and VARUṆA, is manifested in heaven, when the light (that is) the sun, your wonderful weapon, moves (in the firmament): him you invest in the sky with the cloud (and) with rain; and (thy) sweet drops, PARJANYA, fall (at their desire).

5. The MARUTS harness their easy-going chariot, MITRA and VARUṆA, for (the emission of) water, as a hero (harnesses his war-car): their forms traverse the different spheres to distribute the rain: do you, therefore, supreme rulers, shed upon us water from heaven.

6. The cloud, (through your will), MITRA and VARUṆA, utters a wonderful sound, indicative of radiance, and announcing (abundant) food: the MARUTS thoroughly invest the clouds with (their) devices,

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[1] *Vám tanyavah, vistritá raśmayah,* the expanding rays.

[2] *Asurasya máyayá* is explained *udaka nirasituh parjanyasya sámarthyena,* by the power of *Parjanya,* the caster-forth of water, influenced by *Mitra* and *Varuṇa* as the deities presiding over day and night.

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and, (along with them), you two cause the purple and faultless sky to send down rain.

7. Sapient MITRA and VARUṆA, by your office you protect pious rites, through the power of the emitter of showers: you illumine the whole world with water: you sustain the sun, the adorable chariot in the sky.

SÚKTA VIII. (LXIV.)

The deities and *Ṛishi* as before; the metre is *Anushṭubh*, except in the last verse, in which it is *Pankti*.

1. We invoke you, MITRA and VARUṆA, with this hymn; each the discomfiter of foes, the conductor to heaven, like (two herdsmen) driving, by (the strength of their) arms, the herds of cattle before them. Varga III.

2. Do you two, with discriminating hand, bestow upon me, your worshipper, (what I desire); for the desirable felicity (that is given by you) spreads through all lands.

3. That I may now pursue the (right) direction, may I proceed by the path of MITRA,[1] for all (good things) are aggregated in the happiness, (the gift) of that beloved and benignant (deity).

4. May I obtain from you, MITRA and VARUṆA, by my praise, such wealth as to excite envy in the dwellings of the rich and the devout.

5. Come, MITRA, (come), VARUṆA, with your splendour to our assembly, and augment (the prosperity) of the affluent (worshipper), and of (those who are) your friends in their respective abodes.

6. You, MITRA and VARUṆA, bring us strength and abundant (food) for (those praises) which (we offer);

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[1] See vol I. p. 230, verse 1.

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be largely bountiful to us in food, in riches, in prosperity.

7. Deities who are to be worshipped at the sacrifice to the gods, at the (first) shining ray (of light) at dawn, behold my *Soma* libation poured out: hasten, with rapid steeds,[1] leaders (of rites), propitious to ARCHANÁNAS.

SÚKTA IX. (LXV.)

The deities are the same; the *Ṛishi* is RÁTAHAVYA; the metre is *Anushṭubh*.

Varga IV.

1. He who knows (how to honour you two), amongst the gods, is the performer of good works: let him communicate (that knowledge) to us, he of whom the graceful VARUṆA or MITRA accepts the laudation.

2. They two, verily excelling in radiance, royal (deities), who hear (invocations) from the greatest distance, lords of the virtuous, favourers of the sacrifice, are in movement (for the good of) each individual man.

3. Approaching you, ancient (divinities), I invoke you together for protection: possessed of good steeds, (we praise you) who are provident to give us food.

4. MITRA grants even to the sinful (worshipper) the (means of) repairing to his spacious dwelling: the favour of MITRA, the destroyer of foes, is (granted) to (his) adorer.

5. May we ever be in the comprehensive guardianship of MITRA, and, free from sin, enjoy, (MITRA), thy protection, being at the same time the children of VARUṆA.[2]

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[1] *Hastibhih padbhih*, literally, with hands, with feet, that is, according to the scholiast, with those having four feet, that, is with horses.

[2] *Varuṇaśeshasah*: *sesha* is said to mean *apatya*, offspring.

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6. You come, MITRA and VARUṆA, to this man, and guide him (to his desires): deny us not when we are rich (in offerings): (deny us not), who are (the sons) of *Ṛishis*: protect us in the presenting of the libation.

SÚKTA X. (LXVI.)

The deities and *Ṛishi* as before; the metre is *Anushṭubh*.

1. Man, endowed with intelligence, (adore) the two deities, the performers of good deeds, the destroyers of foes; offer (oblations) to the adorable accepter of (sacrificial) food, to VARUṆA, whose form is water.[1] Varga IV.

2. Inasmuch as you two are possessed of irresistible and *Asura*-subduing strength, therefore has holy sacrifice been established amongst men, as the sun (has been placed) in the sky.

3. We glorify you both, that your chariots may precede ours by a long distance; accepting the pious worship of RÁTAHAVYA with (his) praises.

4. Now, adorable and wonderful deities, (propitiated) by the former (praises) of (me, your) worshipper, do you, who are of pure vigour, consider with approving minds (the adoration) of these men.

5. Earth, in thee is abundant water for the necessities of the *Ṛishis*: the two active (deities) dispense by their movements sufficiently copious (rain)

6. We and the devout (invoke) you, MITRA and VARUṆA, who are far-seeing: may we proceed to your spacious and much frequented kingdom.

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[1] *Varuṇáya ṛitapeśase, udakam eva rúpam yasya*, of whom the form is verily water.

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Sukta XI. (LXVII.)

The deities and metre as before: the *Ṛishi* is Yajata.

Varga V.

1. Divine sons of Aditi, Mitra, Varuṇa, Aryaman, verily you are possessed, at the present time, of perfect, adorable, vast, exceeding strength.

2. When you come, Varuṇa and Mitra, to the delightful place of sacrifice, then, supporters of men, destroyers of foes, you bring felicity.

3. Mitra, Varuṇa, Aryaman, who are possessed of omniscience, are all associated at our rites, as if in (their respective) stations, and protect the worshipper from the malignant.

4. They verily are observers of truth, distributers of water, protectors of holy rites amongst men: guides in the right way, liberal donors, and benefactors even of the sinner (who worships them).[1]

5. Which of you, Mitra and Varuna, has not been celebrated in (our) praise, for therefore do our thoughts tend towards you; the thoughts of the race of Atri tend towards you.

Súkta XII. (LXVIII.)

The deities and *Ṛishi* as before; the metre is *Gáyatrí.*

Varga VI.

1. Sing loud with lusty praise to Mitra and to Varuṇa: (come), mighty deities, to the great sacrifice.

2. The Mitra and Varuṇa, who are both sovereign rulers, originators of the rain, eminent deities among the gods.

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[1] *Anhaschit, pápino api,* even of the sinner: *Sáyaṇa* adds *swastotuh,* of your own praiser, but it may be doubted if this qualification is necessary.

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3. They two are able (to grant us) of great terrestrial and celestial riches: great is your might among the gods.

4. Rewarding with rain the holy rite, they favour the zealous worshipper:[1] benevolent deities, may you prosper.

5. Senders of rain from heaven, granters of desires, lords of sustenance, suited to the liberal donors (of oblations), they ascend their spacious car.[2]

SÚKTA XIII. (LXIX.)

The deities are the same; the *Ṛishi* is CHAKRI; the metre *Trishṭubh*.

Varga VII.

1. MITRA and VARUṆA, you uphold the three realms of light, the three heavens, the three regions (of the earth), augmenting the force of the vigorous (INDRA),[3] and protecting the imperishable rite.

2. MITRA and VARUṆA, the cows are full of milk through your (command), and the rivers yield through your (will) sweet water: through you the three

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[1] *Ṛitam ṛitena sapantá ishiram dakṣham áṣáte* is explained *udakena nimittena yajnam spṛiṣantau eshaṇavantam pravṛiddham yajamánam havir vá vyápnutaḥ*, they two, for the sake of water, touching or affecting the sacrifice, they pervade the inquiring, powerful institutor of the rite, they reward him: or it may be, they pervade or accept the efficacious, adequate oblation.

[2] All the verses of this *Súkta* occur in the *Sáma-Veda*, II. 493, 494, 495, and 818, 819.

[3] *Vavṛidhánau amatim kshatriyasya*: *amati* is usually rendered form, *rúpa*; *kshitriyasya* the scholiast explains possessed of strength, *kshatram*, *balam*, an attribute, and here an appellative of *Indra*; or it may mean, he says, the *kshatriya*, or military caste.

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radiant receptacles and showerers of rain stand severally in their three spheres.[1]

3. I invoke the divine and bright ADITI at dawn, and at mid-day, when the sun is high: I worship you, MITRA and VARUṆA, at all seasons, for the sake of riches, for sons and grandsons, for prosperity and happiness.[2]

4. I worship you two, divine ÁDITYAS, who are upholders of the celestial and terrestrial worlds: the immortal gods impair not, MITRA and VARUṆA, your eternal works.

SÚKTA XIV. (LXX.)

The deities and *Ṛishi* as before; the metre is *Gáyatrí*.

Varga VIII.

1. May I, MITRA and VARUṆA, enjoy your favour, through which there is assuredly protection.

2. Benignant (deities), may we obtain from you, (who are) such (deities), food for our sustenance: may we, RUDRAS, be yours.

3. Protect us with your protections: preserve us with kind preservation: may we, with our descendants, overcome the *Dasyus*.[3]

4. Workers of wondrous deeds, let us not depend upon the bounty of any other (than you), either in our persons, or with our sons and grandsons.

SÚKTA XV. (LXXI.)

The deities and metre as before; the *Ṛishi* is BÁHUVṚIKTA.

Varga IX.

1. MITRA and VARUṆA, scatterers of foes, destroyers of enemies, come to this our accessible sacrifice.

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[1] *Agni*, *Váyu*, and *Áditya*, present, severally, upon the earth, in the mid-air, and in heaven.

[2] The text is *ṣam yoh*, which is explained *arishṭaṣa manáya, sukhasya miṣraṇáya cha*, for the alleviation or prevention of calamity, and for the mixture or association of happiness.

[3] *Sáma-Veda*, II. 335—337.

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2. Sagacious MITRA and VARUṆA you reign over all: bestow fulness, lords, upon our ancient rites.

3. Come, MITRA and VARUṆA, to our effused libation, to drink of the *Soma* of the offerer.

SÚKTA XVI. (LXXII.)

The deities and *Ṛishi* as before; the metre is *Ushṇih*.

Varga X.

1. We invoke MITRA and VARUṆA with hymns, like (our progenitor) ATRI: do you sit down upon the sacred grass to drink the *Soma* libation.

2. Steady are you in your functions, whom men animate by (their) devotion: come and sit down upon the sacred grass to drink the *Soma* libation.

3. May MITRA and VARUṆA accept with satisfaction our sacrifice: come and sit down upon the sacred grass to drink the *Soma* libation.

ANUVAKA VI.

SÚKTA I. (LXXIII.)

The deities are the AṢWINS; the *Ṛishi* is PAURA; the metre *Anushṭubh*.

Varga XI.

1. Whether, AṢWINS, you are at present far off, whether you are nigh, whether you are (straying) in many places, or whether you are in mid-air, do you, who partake of many offerings, come hither.

2. I approach you (to invite you) hither, you who are the encouragers of many; (who are) the achievers of many (great) exploits, most excellent and irresistible: I invoke you, who are most mighty, for protection.

3. You have arrested one luminous wheel of (your)

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car for illumining the form (of the sun),[1] whilst with the other you traverse the spheres (to regulate) by your power the ages of mankind.[2]

4. May the praise, universal (deities), wherewith I laud you, be agreeable to you, as offered by this (your worshipper); and do you, who are severally born, and free from blame bestow upon us food.

5. When SŪRYÁ has ascended your ever easy-moving car, then bright-waving, resplendent rays (of light) encompass you.[3]

Varga XII.

6. Leaders (of rites), ATRI recognised (your benevolence) with (a grateful) mind on account of the relief (you afforded him), when, NÁSATYAS, through his praise of you, he found the (fiery) heat innocuous.[4]

7. Your strong, lofty, moving, ever-progressing (car) has been renowned at sacrifices ever since; AṢWINS, leaders (of rites), ATRI was rescued by your acts.

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[1] *Irmá anyad vapushe vapuṣ-chakram rathasya yemathuh*: the passage is obscure, even with the aid of the scholiast: *irmá* he renders, *rúpam*, form, *vapushe, ádityasya ṣobhávai*, for the beauty or lustre of the sun; *vapus*, he considers equivalent to *vapushmat*, having light or lustre, luminous, as an epithet of *chakram*: the fixing of one wheel of the car of the *Aṣwins* has been alluded to before: see vol. I. page 78, verse 19.

[2] *Náhushá yugá* is the derivative of *nahusha, manushya*, man; *yugá* for *yugáni*, is explained as used by metonymy for the divisions of time in general, as morning, noon, night, or the sacrifices offered at stated periods..

[3] *Pari vám anushá vayo ghṛiṇá varanta átapah* may also be rendered, according to *Sáyaṇa*, the radiant horses, *vayah, aṣwáh, ghṛiṇá*, bright, scorchers, *átapah*, of enemies, accompany you.

[4] See vol. I. p. 290, verse 7, and p. 308, verse 8.

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8. Mixers of the *Soma*-juice,[1] RUDRAS, (our) nutritious (adoration) bedews you well with the libation, when you traverse (the limits) of the firmament, and the prepared viands (of the sacrifice) support you.

9. Truly have they called you, AṢWINS, the bestowers of felicity: such may you be when earnestly invoked to our sacrifice; bountiful bestowers of felicity at our sacrifice.

10. May these praises exalting the AṢWINS be productive of happiness, the praises that we fabricate as (a wheelwright) a car: we proclaim aloud fervent adoration.

SÚKTA II. (LXXIV.)

The deities, *Ṛishi*, and metre as before.

1. Divine ADITYAS, affluent in praise, descended this day from heaven upon the earth,[2] hear that (laudation) which, liberal showerers (of benefits), ATRI ever addressess to you. Varga XIII.

2. The divine NÁSATYAS, where are they? where are they heard of in heaven? to what worshipper do you come? who may be the associate of your praises?

3. To whom do you proceed? to whom do you repair? to (go to) whose presence do you harness your car? by whose prayers are you gratified? we are anxious for your arrival.

4. PAURAS, send to PAURA[3] the rain-shedding

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[1] *Madhúyuvah, somáder miṣrayitárau*, mixers, or causers of the mixing of *Soma* and other things.

[2] *Kúshṭhah*, the singular used for the dual, *bhúmau tishṭhantau*, being upon the earth; or *kú* may be equivalent to *hwa*, where, where are you two abiding?

[3] *Pauram chid udaprutam, paura pauráya jinvathah*: the name of the *Ṛishi* is here, according to the scholiast, arbitrarily

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cloud; drive it to him who is engaged in sacrifice, as (hunters chase) a lion in a forest.[1]

5. You stripped off (his aged form) like a cuirass from the decrepid CHYAVANA, so that, when you had rendered him again a youth, he attracted the desires of women.[2]

Varga XIV.

6. A glorifier of you both is here: may we be (retained) in your sight for the sake of prosperity: hear to day (my invocation): come hither with your protections, you who are affluent in food.

7. Who among many mortals has this day (best) propitiated you? what wise man (has best propitiated you) who are reverenced by the wise? what (worshipper has best propitiated you) by sacrifice, you who are affluent in food?

8. May your car, AṢWINS, the swiftest of the cars (of the gods), come hither well-disposed towards us, the discomfiter of numerous (foes), glorified amongst men.[3]

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applied, first to the *Aṣwins*, because they are in relation with *Paura* as the author of the *Súkta*; and although the text gives *Paura* in the vocative singular, it is to be understood in the dual, *Paura*, therefore, being *Aṣwins*: next it implies, as *Pauram*, a cloud, from its being solicited by the *Ṛishi* for the fall of rain, as implied by the last term, *Pauráya*, to me the *Ṛishi* so called.

[1] *Sinham iva druhaspade*: the latter is rendered a place of difficult access, a thicket: the comment supplies, for the government of the accusative, *yathá balád chyávayantí śúráḥ*, as heroes hurl down a lion by their strength.

[2] See vol. I. p. 300. verse 10.

[3] *Angúsho martyeshu, yajamaneshu, madhye stutyaḥ*, to be praised amongst worshippers, or *ángúsha* may be a substantive meaning *stava* or *stoma*, praise, may the praise of the car of the

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9. May our repeated adoration of you two, who are desirous of the libation, be productive of felicity: descending to our presence, and exceeding in wisdom, travel with rapid (steeds), swift as two falcons.

10. AṢWINS, wherever you may be, hear this invocation: the excellent sacrificial offerings, longing for your proximity, reach you.[1]

SÚKTA III. (LXXV.)

The deities as before; the *Ṛishi* is AVASYU; the metre is *Pankti*.

1. The *Ṛishi*, your worshipper, AṢWINS, graces your beloved chariot, the showerer (of benefits), the vehicle of wealth, with praises: masters of mystic lore, hear my invocation.[2] Varga XV.

2. Passing by (other worshippers), come, AṢWINS, hither, so that I may ever overcome all (adversaries): DASRAS, riding in a golden chariot, distributers of wealth, propellers of rivers, masters of mystic lore, hear my invocation.

3. Come, AṢWINS, bring for us precious treasures:

Aṣwins amongst men, or by the priests, be beneficial to us, *asmayuh*.

[1] *Vasvír ú shu vám bhujah pṛinchanti su vám pṛicha*, is explained as in the text, *vasvír bhujah* being rendered by *praśasyáni dhanáni havirlakshaṇáni*, excellent riches, characterized by the oblation, that is, sacrificial offerings, and *pṛinchanti* by *prápnuvanti*, obtain or reach being *pṛichah*, *yuvám práptum hámayamánáh*, desiring to reach you: *Sáyaṇa* suggests also another explanation; the worshippers, *su pṛichah*, who enjoy *vasvír-bhujah*, wealth of sacrificial offerings, bring them into due contact with you, *vám sushṭu samparchayanti*.

[2] *Mádhví mama śrutam havam:* the first is explained, *madhuvidyá veditárau:* see vol. I. p. 310, note: the verse occurs twice in the *Sáma-Veda*, I. 418, II. 1093.

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RUDRAS, riding in a golden chariot, propitiated (by sacrifice), affluent with food, masters of mystic lore, hear my invocation.[1]

4. Showerers of wealth, the praise of your worshipper is addressed to your chariot; (to it), as well as to you, does this distinguished, devoted, embodied (adorer)[2] offer sacrificial food: masters of mystic lore, hear my invocation.

5. With mind attentive (to praise), riding in cars, swift-moving, listening to invocations, you hastened with your steeds to the single-purposed CHYAVANA: masters of mystic lore, hear my invocation.

Varga XVI.

6. AṢWINS, leaders (of rites), may your horses, harnessed at will, of wondrous beauty, and of rapid course, bring you hither with good gifts to drink (of the proffered beverage): masters of mystic lore, hear my invocation.

7. AṢWINS, come hither: NÁSATYAS, be not unpropitious: invincible lords, come from hidden (regions) to our sacrificial hall: master of mystic lore, hear my invocation.

8. Invincible AṢWINS, lords of water, favour AVASYU, glorifying you at this sacrifice: masters of mystic lore, hear my invocation.

9. The dawn has come: the AGNI of the season, blazing with the oblation,[3] has been placed (upon the

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[1] This and the preceding occur in the *Sáma-Veda*, II. 1094-95.

[2] The epithets are unusual, *kakuha*, *mṛiga*, *vápusha*, explained severally by the commentator, *mahán*, great, *mṛigayitá*, searcher, *vapushmán*, having body, *yajamána* is understood.

[3] *Ruṣat paṣu* might mean blazing with the victim; but the scholiast interprets *paṣu* here either by *rasmí*, a ray, or *havish*, oblation.

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altar): showerers of wealth, subduers of foes, your immortal chariot has been harnessed: masters of mystic lore, hear my invocation.

SÚKTA IV. (LXXVI.)

The deities are the same; the *Ṛishi* is BHAUMYA; the metre *Trishṭubh.*

Varga XVII.

1. AGNI lights up the face of the dawns:[1] the devout praisers of the pious have risen up: therefore, AṢWINS, lords of the chariot, descending, come hither to-day to the splendid sacrifice, perfect (in all its parts).[2]

2. Harm not, AṢWINS, the perfected (rite), but coming now most quickly, be glorified on this occasion: be present at the opening of the day, with protection against destitution,[3] and be prompt to bestow happiness upon the donor (of the offering).

3. Whether you come at the (milking time) of the cattle, at the dawn of day, at noon, when the sun is high, or by day or by night, (come)[4] with felicitous

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[1] *Ábháti agniṛ-ushasám ánikam*: the latter is interpreted *mukham*, or the verse may be rendered, *Agni*, the face or beginning of the dawns, shines.

[2] *Pípivánsam gharmam achchha*, that is, according to the scholiast, *swángaih parivṛiḍham pradíptam yajnam*, to the bright sacrifice, vast or developed with all its members: or *pípivánsam* may imply *ápyáyitam*, nourished, with the *Soma*-juice or with clarified butter: *gharma*, again, may also mean the vessel so called, or the *Pravargya* ceremony, at which it is used, being fed or nourished, *pípivánsam*, with the butter and curds it contains.

[3] *Avasá ágamishṭhá pratyavarttim*: *vartti*, it is said, means *jívanam*, living or livelihood; *avartti*, the contrary, the want of it.

[4] The day is divisible into two, three, five, or fifteen parts:

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protection: the drinking of the *Soma* has not now extended beyond the AṢWINS.[1]

4. This station, AṢWINS, is your ancient abode; these are your mansions, this your dwelling: come from the vast firmament, (overspread) by clouds (filled) with water, bringing to us food and strength.

5. May we be united with the AṢWINS by their special protection, which is the source of happiness and guide to good: bestow upon us, immortals, wealth and posterity, and all good things.

SÚKTA V. (LXXVII.)

Deities, *Ṛishi*, and metre as before.

Varga XVIII. 1. Worship the two who come first (of the gods) at dawn: let them drink before the greedy withholders (of the offering); for the AṢWINS verily claim the morning sacrifice: the ancient sages praised them (at dawn).[2]

2. Worship the AṢWINS at early dawn; offer them

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here the five-fold distinction is alluded to: *uditá súryasya* is explained the afternoon, *atyanta pravṛiddhasamayah aparáhṇa ityartha.*

[1] *Nedáním pítir aṣwina tatána:* it is related that the other gods refused to admit the participation of the *Aṣwins* in the *Soma* libation at these hours, but on the present occasion they are not passed over: *ídaním api itaradevánám pánam na tanotyaṣwinau viháya*, but now the drinking of the other gods does not extend, having omitted the two *Aṣwins.*

[2] *Kavayah purvabhájah*: *kavi* is said to mean one learned in the Vedas, on the authority of the *Aitareya Bráhmaṇa, ye vá anúcháns-te kavayah*, those who are *anúcháns* are *kavis*, and *anúcháns* is explained in the commentary on the same work, *shaḍangasahita vedádhyayinah*, students of the Vedas with the six supplements.

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oblations: the evening is not for the gods;[1] it is unacceptable to them; and whether it be any other than ourselves who worships them or propitiates them, the worshipper who is foremost (in his devotion) is the most approved of.

3. Your car, AṢWINS, approaches, coated with gold, honey-tinted, water-shedding, laden with ambrosia, as quick as thought, as rapid as the wind, wherewith you pass over all obstacles.

4. He who, in the appointment (of the offerings), presents to the NÁSATYAS the most ample (share) of (the sacrificial) food, who gives (them) the largest portion of the viands, secures, by his acts, the welfare of his son, and ever has the advantage of those who light no sacred fires.

5. May we be united with the AṢWINS, by their special protection, which is the source of happiness, the guide to good: bestow upon us, immortals, wealth and all good things.

SÚKTA VI. (LXXVIII.)

The deities as before; the *Ṛishi* is SAPTAVADHRI; the metre of the three first stanzas is *Ushṇih*, of the fourth *Trishṭubh*, of the rest *Anushṭubh*.

1. AṢWINS, come hither: NÁSATYAS, be not ill-disposed; alight like two swans[2] upon the effused libations. Varga XIX.

2. Like two deer, AṢWINS, like two wild cattle[3] on

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[1] Conformably to another text, *púrváhṇo vai devánám*, the forenoon verily is for the gods.

[2] The *hansa*, the swan or goose, is supposed to be a connoisseur in pure water.

[3] Like two *Gauras*, *Bos Gorœus*.

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(fresh) pasture; like two swans alight upon the effused libation.

3. AṢWINS, affluent in food, be propitiated at your pleasure by the sacrifice: alight like two swans upon the effused libation.

4. Inasmuch as ATRI, escaping by your aid from the fire of chaff,[1] conciliates you, like a wife soliciting (the affection of a husband), therefore come with (your) propitious cars, with the new-born rapidity of the falcon.

Varga XX.

5. Open, VANASPATÍ, like the womb of a parturient female: hear, AṢWINS, my invocation: set SAPTAVADHRI free.[2]

6. AṢWINS, by your devices sunder the wicker-work for (the liberation of the) terrified, imploring *Ṛishi*, SAPTAVADHRI.

7. As the wind ruffles the lake on every side, so may thy womb be stimulated, and the conception of the months come forth.

8. As the wind, as the wood, as the ocean are

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[1] See vol. I. p. 308, verse 8: the fire is here called *ṛibísam, tushágnim*, a fire of chaff.

[2] Ancient chroniclers, *purávidah*, says *Sáyaṇa*, tell this story: the sons of the brothers of *Saptavadhri* being determined (it is not stated why) to prevent his having intercourse with his wife, shut him up every night in a large basket, which they locked and sealed, letting him out in the morning: in this dilemma the *Ṛishi* prayed to the *Aṣwins*, who came to his succour, and enabled him to get out of his cage during the night, he returning to it at day-break: in this stanza he first addresses the basket, *peṭiká*, as a form of *Vanaspati*, lord of forests, and then invokes the *Aṣwins*.

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agitated, so do thou, gestation of ten months, invested with the uterine membranes, descend.

9. May[1] the boy who has reposed for ten months in the bosom of his mother come forth, alive, unharmed, living, from a living (parent).[2]

SÚKTA VII. (LXXIX.)

The deity is the DAWN; the *Ṛishi* SATYASRAVAS; the metre is *Pankti*.

Varga XXI.

1. Radiant USHAS, wake us up to-day for (the acquisition of) ample riches, in like manner as thou hast awakened us (of old): bright-born, and praised sincerely for (the gift of) horses, shew favour to SATYAṢRAVAS, the son of VAYYA.[3]

2. Daughter of heaven, who hast dawned upon SUNÍTHA, the son of ṢUCHADRATHA, bright-born, and praised sincerely for (the gift of) horses, dawn upon the powerful son of VAYYA, SATYAṢRAVAS.

3. Daughter of heaven, who art the bringer of opulence, dawn upon us to-day, as, bright-born, and praised for (the gift of) horses, thou hast dawned upon the powerful SATYAṢRAVAS, the son of VAYYA.[4]

4. The offerers of oblations who eulogise thee, lustrous USHAS, with sacred hymns, become prosperous with affluence, (through thy favour), bestower of

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[1] This verse, somewhat modified, occurs in the *Yajush*, 8. 28.

[2] This and the two stanzas preceding are termed by *Sáyaṇa* the *garbhaṣrávinyupanishad*, the liturgy of child-birth.

[3] *Sáma-Veda* I. 421, II. 1090; the concluding phrase is the burden of the following verses, *sujáte, aṣwasúnṛite: sujátá*, well-born, is explained *ṣobhanaprádur bhutá*, becoming manifest with splendour or light: *aṣwasunṛitá*, she whose praise for the sake of horses is affectionate and true, *aṣwárthá priyasatyátmiká stutivág-yasyáh sá*.

[4] *Sáma-Veda*, II. 1091, 1092.

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wealth, bright-born goddess, (who art) sincerely praised for (the gift of) horses.

5. These, thy assembled (worshippers), who stand before thee to distribute wealth, entertain towards us kindly intentions, offering unlimited riches:[1] bright-born goddess, (who art) sincerely praised for (the gift of) horses.

Varga XXII.

6. Affluent USHAS, bestow upon these (thy) devout adorers food and posterity, so that, being opulent, they may, without stint, bestow riches upon us: bright-born goddess (who art) sincerely praised for (the gift of) horses.

7. Affluent USHAS, bring wealth and abundant food to those who, liberal givers, bestow upon us riches with horses and cattle: bright-born goddess (who art) sincerely praised for (the gift of) horses.

8. Daughter of heaven, bring to us food and cattle, together with the pure rays of the sun, and the radiant flames (of the kindled fires): bright-born goddess, (who art) sincerely praised for (the gift of) horses.

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[1] *Yach chid hi te yaṇá ime chhadayanti maghattaye, parichid vashṭayo dadhur dadato rádho ahrayam: Sáyaṇa* seems rather dubious as to the proper sense of several of these words: *maghattaye* may mean *dhanadánáya* or *dhanavattwáya*, for giving or for possessing wealth: *pari chid vashṭayo dadhuh* is explained, *asmán eva hámayamánah parito dhárayanti*, desirous of or being kind to us, they support us every way, and *dadato rádho ahrayam* may mean giving wealth that is not to be wasted or taken away, or of which there is no need to be ashamed: the sum of the meaning, agreeably to the scholiast, is, all they who, offering oblations, worship the dawn, receive the reward for the benefit of us, or of me, that is, of the author of the hymn, *ye twám havir-dadatah stuvanti te sarve apy-asmadarthaṃ phalam dhárayanti.*

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9. Daughter of heaven, Dawn! delay not our (sacred) rite; let not the sun scorch thee with his ray, as (a prince punishes) a thief, or (subdues) an enemy: bright-born goddess, (who art) sincerely praised for (the gift of) horses.

10. Thou, USHAS, art able to give (us) whatever, indeed, (has been solicited), and much (that has not been asked for); for, radiant (divinity), who art dawning upon thine adorers, thou art never cruel (to them): bright-born goddess (who art) sincerely praised for (the gift of) horses.

SÚKTA VIII. (LXXX.)

The deity and *Ṛishi* as before; the metre is *Trishṭubh*.

1. The wise priests celebrate with hymns the divine, bright-charioted, expanded Dawn; worshipped with holy worship, purple-tinted, radiant, leading on the sun. Varga XXIII.

2. The lovely Dawn, arousing man, goes before (the sun) preparing practicable paths, riding in a spacious chariot; vast, expanding everywhere, she diffuses light at the commencement of the days.

3. Harnessing the purple oxen to her car, unwearied she renders riches perpetual: a goddess, praised of many, and cherished by all, she shines, manifesting the paths that lead to good.

4. Lucidly white is she, occupying the two (regions, the upper and middle firmament), and manifesting her person from the east: she traverses the path of the sun as if knowing (his course), and harms not the quarters of the horizon.

5. Exhibiting her person like a well-attired female, she stands before our eyes, (gracefully) inclining like

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(a woman who has been) bathing: dispersing the hostile glooms, USHAS, the daughter of heaven, comes with radiance.

6. USHAS, the daughter of heaven, tending to the west, puts forth her beauty like a (well-dressed) woman, bestowing precious treasures upon the offerer of adoration: she, ever youthful, brings back the light as (she has done) of old.

SÚKTA IX. (LXXXI.)

The deity is SAVITṚI; the *Ṛishi* ṢYÁVÁṢWA; the metre *Jagatí*.

Varga XXIV. 1. The wise apply their minds; they perform sacred rites for the propitiation of the intelligent, great, adorable SAVITṚI: he alone, knowing their functions, directs the priests: verily, great is the praise of the divine SATITṚI.[1]

2. The wise SAVITṚI comprehends all forms (in himself):[2] he has engendered what is good for biped and quadruped: the adorable SAVITRI has illumed

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[1] The verse occurs in the *Yajush*, 5. 14., and is there somewhat differently explained; *víprasya bṛihato vipaṣchitaḥ*, which *Ṣáyaṇa* regards as epithets of *Savitṛi*, are connected by *Mahídhara*, with *viprá*, and are rendered the priests of the eminent and wise (institutor of the rite): again, in the second hemistich it is not clear whom the commentator understands by *eko vayunávid*, the only one, knowing knowledge, although he possibly concurs with our scholiast in identifying *Savitṛi* with *Brahma*.

[2] *Viswá rúpáni pratimunchate*, he liberates, severally, all forms: that is, according to *Sáyaṇa*, *átmani badhnáti* or *dhárayati*, he binds or holds in himself: *Mahídhara*, *Yajur-Veda*, 13. 3., explains it, he makes all forms manifest in their own substance, by removing darkness.

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the heaven,[1] and shines in sequence to the passage of the Dawn.

3. After the passage of which divine (being) the other deities proceed to (obtain) majesty with power; he who by his greatness has measured out the terrestrial regions, the divine SAVITṚI, (is) resplendent.[2]

4. Either thou traversest, SAVITRI, the three regions, or combinest with the rays of SÚRYA;[3] or thou passest between the night on either hand; or thou, divine SAVITRI, art MITRA, through thy (benevolent) functions.

5. Thou alone rulest over (the actions of) living beings: thou art PÚSHAN, divine (SAVITRI), by thy movements; thou art sovereign over the whole world: ṢYÁVÁṢWA offers praise, SAVITṚI, to thee.

SÚKTA X. (LXXXII.)

The deity and *Ṛishi* as before; the metre of the first verse is *Anushṭubh*, of the rest *Gáyatrí*.

1. We solicit of the divine SAVITRI enjoyable (wealth):[4] may we receive from BHAGA that which is excellent, all-sustaining, destructive of foes. Varga XXV.

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[1] *Nákam vyakhyat, swargam prakáṣayati*, he makes manifest *Swarga* as the reward of the *Yajamána*.

[2] *Yajush*, 11. 6. *sa etasah savitṛi*: *Sáyaṇa* explains *etasah* by *etavarṇah, ṣubhrah, ṣobhamána*, white-coloured, bright, shining: *Mahídhara* resolves it into *etad*, this, this world, and *ṣete*, who reposes in, who pervades; or, as *etasa* ordinarily means a horse, *Nighantu*, 1. 14., it may be intended to designate the sun under that form.

[3] According to *Sáyaṇa*, *Savitṛi* is especially the sun before rising; *Súrya* is the sun in general.

[4] The text has *bhojanam*, most usually food, but it is here explained *bhogyam*, to be enjoyed, that is, *dhanam* wealth.

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2. Nothing impairs the sovereignty of this SAVITṚI, which is most especially renowned and beloved.

3. That SAVITṚI, who is BHAGA,[1] bestows precious treasure on the donor of the offering: we solicit (of him) a valuable portion.

4. Grant us to-day, divine SAVITṚI, affluence with progeny, and drive away evil dreams.[2]

5. Remove from us, divine SAVITṚI, all misfortunes: bestow upon us that which is good.[3]

Varga XXVI.

6. Let us be void of offence towards ADITI, according to the will of the divine SAVITṚI:[4] may we be possessed of all-desired (riches).

7. We glorify to-day with hymns SAVITṚI, the protector of the good, the observer of truth, (identical with) all the gods;[5]

8. The divine object of meditation, SAVITṚI, who, ever vigilant, precedes both night and day,

9. SAVITṚI, who proclaims his glory to all these living beings, and gives them life.

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[1] *Sa Savitá Bhaga*: or the latter may be an attributive, *bhajaníya*, to be worshipped, or shared, or desired.

[2] *Parú duhshwapnyam suva*: *Sáyaṇa* considers the second equivalent to *dáridryam*, poverty: the verse occurs in the *Sáma-Veda*, I. 141.

[3] *Bhadram*, progeny, cattle, dwelling, as by the text, *prajá, vai, bhadram, paṣavo bhadram, gṛiham bhadram iti.*

[4] *Devasya savituh save*: the last is explained by the scholiast *anujnáyám satyám*, his will or assent existing: *Aditi* is said to mean here *bhúmi*, the earth.

[5] *Viṣwadevam*, as by the text, *Tamhi sarvátmatwád Indram, Mitram, Varuṇam, Agnim áhuh*, they have verily called him *Indra*, &c., from his identity with all.

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SÚKTA XI. (LXXXIII.)

The deity is PARJANYA; the *Ṛishi* BHAUMA; the metre of the first six verses is *Trishṭubh*, of the ninth *Anushṭubh*, of the rest *Jagatí*.

1. I address the mighty PARJANYA[1] who is present: praise him with these hymns; worship him with reverence, him who is the thunderer, the showerer, the bountiful, who impregnates the plants with rain. Varga XXVII

2. He strikes down the trees, he destroys the *Rákshasas*, he terrifies the whole world by his mighty weapon: even the innocent man flies from the sender of rain, when PARJANYA, thundering, slays the wicked.

3. As a charioteer, urging his horses with his whip, brings into view the messenger (of war),[2] so PARJANYA, (driving the clouds before him), makes manifest the messengers of the rain: the roaring of the lion-(like cloud) proclaims from afar that PARJANYA overspreads the sky with rainy clouds.

4. The winds blow strong, the lightnings flash, the plants spring up, the firmament dissolves: earth becomes (fit) for all creatures when PARJANYA fertilizes the soil with showers.

5. Do thou, PARJANYA, through whose function the

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[1] *Parjanya* is *Indra* in his character of the sender of rain: *Sáyaṇa* cites *Yáska*, *Nirukta*, 10. 10., for various fanciful etymologies, as *par*, derived from *ṭrip*, to satisfy, by reversing the final consonant of the latter, and rejecting its initial, *janya* may imply either victor, *jetá*, or generator, *janayitá*, or impeller, *prárjayitá*, of fluids, *rasánám*; the usual *Unádi* derivation is quite as probable, which refers it to *vṛish*, to rain, *p* being substituted for *v*, *ṛi* becoming the *guṇa*, *ar*, and *sh* being changed to *j*, *anya* is the affix.

[2] The text has only *dútán*, which the scholiast interprets *bhaṭán*, warriors.

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earth is bowed down; through whose function hoofed cattle thrive; through whose function plants assume all kinds of forms, grant us great felicity.

Varga XXVIII.

6. Send down for us, MARUTS the rain from heaven: drops of the rainy charger descend:[1] come down PARJANYA, sprinkling water by this thundering (cloud); thou who art the sender of rain, our protector.

7. Cry aloud over (the earth); thunder; impregnate the plants; traverse (the sky) with thy water-laden chariot, draw open the tight-fastened, downward-turned water bag, and may the high and low places be made level.

8. Raise on high the mighty sheath (of rain), pour down (its contents); let the rivers flow unimpeded to the east; saturate with water both heaven and earth, and let there be abundant beverage for the kine.

9. When, PARJANYA, sounding loud and thundering, thou destroyest the wicked (clouds),[2] this whole (world) rejoices, and all that is upon the earth.

5-89-10

10. Thou hast rained: now check well the rain: thou hast made the deserts capable of being crossed: thou hast given birth to plans for (man's) enjoyment: verily thou hast obtained laudation from the people.

SÚKTA XII. (LXXXIV.)

The deity is PṚITHIVÍ; the *Ṛishi* BHAUMA; the metre *Anushṭubh.*

Varga XXIX.

1. Verily thou sustainest here, PṚITHIVÍ,[3] the fracture of the mountains: mighty and most excellent,

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[1] *Vṛishṇo aswasya*: *Sáyaṇa*, however, explains the latter *vyápakasya*, of the pervading rain.

[2] *Hansi dushkṛitah*, the wicked, here means, according to the scholiast, the clouds not yielding their water.

[3] According to *Sáyaṇa*, *Pṛithiví* may here admit a two-fold

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thou art she who delightest the earth by thy greatness.

2. Wanderer in various ways thy worshippers hymn thee with (sacred) songs; thee who, bright-hued, tossest the swollen (cloud) like a neighing horse.

3. Thou who, with solid earth, sustainest by thy strength the forest lords, when the showers of thy cloud fall from the shining sky.

SÚKTA XIII. (LXXXV.)

The deity is VARUṆA; the *Ṛishi* ATRI; the metre *Trishṭubh*.

Varga XXX.

1. Offer a solemn, profound, and acceptable prayer to the imperial and renowned VARUṆA, who has spread the firmament as a bed for the sun,[1] as the immolator (spreads) the skin of the victim.

2. He has extended the firmament over the tops of the trees, has given strength to horses, milk to cows, determination to the heart: he has placed fire in the waters,[2] the sun in heaven, the *Soma*-plant in the mountain.[3]

3. VARUṆA has set free the (water of the) downward opening cloud for the (benefit of the) heaven, the earth, and the firmament; thence is he monarch

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meaning, and apply also to the *antariksham*, or firmament, when the subsequent phrases, *parvatánám khidram bibharshi*, will mean, thou sustainest the fracture, or opening of the clouds, and *mahná jinoshi bhúmim*, thou delightest the earth with great or abundant rain.

[1] See vol. I. p. 62, note 8.

[2] Either the lightning amidst the rain, or the submarine fire: the *Yajush*, 4. 31., reads *víkshu* for *apsu*, he placed in people, or human beings, digestive fire.

[3] *Somam adrau*: the *Soma* creeper, *Mahídhara* observes, grows in the clefts of the stones of mountains, *parvatánám páshánasandhishu somavallyá utpádyamánatwát*.

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of all the world, watering the soil as the rain bedews the barley.[1]

4. VARUṆA waters earth, mid-air, and heaven, when he pleases (to send forth) the milk (of the cloud): thereupon the mountains clothe (their summits) with the rain-cloud, and the hero, (MARUTS), exulting in their strength, compel (the clouds) to relax.

5. I proclaim this great device of the renowned VARUṆA, the destroyer of the *Asuras*, who, abiding in the mid-heaven, has meted the firmament by the sun, as if by a measure.

6. No one has counteracted the device of the most sagacious divinity, whereby the lucid water-shedding rivers do not fill the ocean with water.[2]

7. If, VARUṆA, we have ever committed an offence against a benefactor, a friend,[3] a companion, a brother, a near neighbour, or VARUṆA, a dumb man[4] remove it from us.

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[1] *Yavam na vṛishṭir, vyunatti bhúma: Sáyaṇa* is disposed to render *vṛishṭi* by *sektá*, the sprinkler, the man, *pumán*, who waters the soil, but this does not seem necessary, and it is not so explained in the *Nirukta*, 10. 4.

[2] But these wonderful acts, according to *Sáyaṇa*, are not the acts of *Varuṇa*, but of *Parameśwara*, the Supreme Being, from his existing in the forms of *Varuṇa* and others, *karma Parameśwarasyaiva uchitam na Varuṇasya, tasya Varunádi-rúpávasthánát.*

[3] *Aryamyam mitryam vá*, according to *Sáyaṇa*, are the same as *Aryaman* and *Mitra*, the final *ya* being pleonastic; the first he explains by *dátṛi*, a giver, or by *guru*, a spiritual preceptor.

[4] *Varuṇáraṇam vá*: the *Pada* separates the word into *Varuṇa* and *Araṇam*: the meaning of the latter is somewhat uncertain: *Sáyaṇa* explains it as *aśabdam*, not having sound or speech, or as *adátáram*, not giving, niggardly; but neither is quite satisfactory.

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8. If, like gamesters, who cheat at play, (we commit offences) knowingly, or (those) of which we know not, do thou, divine VARUṆA, extricate us from them all, as if from loosened (bonds), so that we may be dear, VARUṆA, to thee.

SUKTA XIV. (LXXXVI.)

The deities are INDRA and AGNI; the *Ṛishi* is ATRI; the metre is *Anushṭubh*, except in the last verse, in which it is *Virát-púrvá*.

Varga XXXI.

1. INDRA and AGNI, the mortal whom you both protect scatters the substantial treasures (of his enemies), as TRITA (confutes) the words (of his opponents).[1]

2. We invoke the two, INDRA and AGNI, who are irresistible in conflicts, who are renowned in battles, who protect the five (classes of) men.[2]

3. Overpowering is the might of these two: the bright (lightning) is shining in the hands of MAGHAVAN, as they go together in one chariot for the (recovery of the) cows, and the destruction of VṚITRA.

4. We invoke you both, INDRA and AGNI, for (sending) your chariots to the combat, lords of moveable wealth, all-knowing, most deserving of praise.

5. I adore you, irresistible deities, for (the sake of obtaining) horses: you who are increasing day by day

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[1] *Váṇír-iva Tritah*: the comment explains this, *Trita ṛishi prativádavákyáni prabhinotti*, as the *Ṛishi Trita* breaks or refutes controversial arguments; or *Trita* may mean *Agni*, who, in the three regions, disregards or dissipates reproaches.

[2] *Pancha charshaṇíh*: this precludes all allusion to mythological beings.

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like mortals, who are worthy of worship, like two *Ádityas*.[1]

6. The invigorating oblation has been offered, like the *Soma*-juice expressed by the sounding stones:[2] do you bestow food upon the pious; great riches upon those who praise you; bestow food also upon those who praise you.

SÚKTA XV. (LXXXVII.)

The deities are the MARUTS; the *Rishi* is EVAYÁMARUT, of the race of ATRI; the metre is *Atijagatí*.

Varga XXXII.

1. May the voice-born praises of EVAYÁMARUT reach you, VISHṆU, attended by the MARUTS:[3] (may they reach) the strong, the adorable, the brilliantly-adorned, the vigorous, praise-loving, cloud-scattering, quick-moving company of the MARUTS.

2. EVAYÁMARUT glorifies those who are manifested with the great (INDRA), who appear spontaneously and speedily with the knowledge (that the sacrifice is prepared): your strength in action, MARUTS, is not to be resisted, (though qualified) by (your) infinite liberality: you are immoveable as mountains.

3. EVAYÁMARUT glorifies with praise those who, (coming) brilliant and happy from the vast heaven, hear (his invocation); in whose dwelling there is no

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[1] *Anseva: ansa* is the name of one of the twelve *Ádityas*, here put in the dual, *ansá iva*, for any two.

[2] *Ghṛitam na pútam adribhih*: mention of the stones restricts the sense of *ghṛitam* to the *Soma* effusion.

[3] *Vishṇave Marutvate: vishnave* is considered by the scholiast as the adjective to the pervading, *vyáptáya*, that is, *Indra*, of whom *Marutvat* is a usual designation: he admits, however, as an alternative, *Vishnave vá*, or to *Vishṇu*; also *Sáma-Veda*, I. 462.

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one able to disturb them,[1] and who, like self-radiant fires, are the impellers of the rivers.[2]

4. That wide-spreading troop (of MARUTS) has issued from a spacious common dwelling-place, (where) EVAYÁMARUT (awaits them) when their car has been spontaneously harnessed with its rapid horses; and, emulous, vigorous, and conferring happiness, they sally forth.

5. Let not the sound (of your approach, MARUTS), which is mighty, the announcer of rain, the shedder of light, diffusive, loud, alarm EVAYÁMARUT: that sound wherewith, overcoming (your foes), you who are self-irradiating, lasting-rayed, ornamented with golden ornaments, self-weaponed, bestowing food, accomplish your functions.

6. Possessors of vast strength, may your unbounded greatness, your brilliant vigour, protect EVAYÁMARUT; for you are regulators for overseeing (what is fit for) the limits of the sacrifice: preserve us from those who revile us, you, who are like blazing fires. Varga XXXIII.

7. May those RUDRAS, the objects of worship, like resplendent fires, protect EVAYÁMARUT: they, whose ethereal dwelling, extended and wide, has been made illustrious (by them), and of whom, exempt from blame, the mighty energies (are manifested) in their courses.

8. MARUTS, devoid of enmity, come to our proffered praise, hear the invocation of your adorer, EVAYÁ-

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[1] *Na yeshám iri sadhasthe ishṭe* is explained by *Sáyaṇa, Marutám swakíye nivése tishṭatám preritá na ishṭe na iṣate chalayitum*, there is no impeller who has power to cause the movement of the *Maruts* when abiding in their own abode.

[2] That is, the lightning, as associated with rain, may be considered as giving impulse to the rivers.

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MARUT: do you, who are associated in the worship of VISHṆU,[1] drive away, as warriors (scatter their enemies), our secret foes.

9. Adorable MARUTS come to our sacrifice, so that it may be prosperous: hear, undeterred by *Rákshasas*, the invocation of EVAYÁMARUT: abiding like lofty mountains in mid-heaven, do you, who are profoundly wise, be ever intolerant of the reviler.[2]

MAṆDALA VI.

ANUVÁKA I.

ADHYÁYA IV. (*continued*).

SÚRTA I. (I.)

The deity is AGNI; the *Ṛishi* is BHARADWÁJA, son of BṚIHASPATI, who is the *Ṛishi* of nearly the entire Maṇḍala; the metre is *Trishṭubh*.

Varga XXXIV. 1. Thou, AGNI, art the first of the gods; a deity

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[1] *Indra*, it is said, is here again meant.

[2] This *Súkta* is more than ordinarily obscure, abounding in unusual words, and unconnected and ungrammatical constructions: thus the name of the *Ṛishi*, *Evayámarut*, remains unaltered in its case termination, whatever may be its syntactical connection with the rest of the sentence: this possibly has led Professor Benfey to regard it as an epithet of the *Maruts* in the vocative singular, and to translate it *sturmvoll Marut*, but this would not get quit of the grammatical incompatibility, as the *Maruts* are always designated in the plural, except when spoken of as a *gana*, a troop or company; moreover, there is no authority for giving to *Evayá* the sense of stormy: *Sáyana* is sufficiently

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to whom their minds are devoted;[1] pleasing of aspect, thou art the invoker of the deities at this rite: showerer (of benefits), bestow upon us unsurpassable strength, wherewith to sustain all (hostile) prowess.

2. Offerer of the oblation, frequent celebrator of sacrifice, now sit down on the foot-mark of IḶÁ, accepting the (sacrificial) food, and being glorified: devout men, expectant of great riches, have recourse to thee as to the first (of the gods).

3. Those who are assiduous in (worshipping) thee for riches follow thee, going with many VASUS by the path (of the firmament); thee, the radiant AGNI, of goodly aspect, mighty, fed with burnt-offerings, and blazing every day.

4. Men desirous of food obtain abundance unopposed when repairing to the station of the divinity with oblations; and when delighting, AGNI, in thy auspicious presence, they repeat those thy names which are to be uttered at sacrifices.[2]

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explicit, and he only follows the *Anukramaṇí*, *Sáktam Evayámarudákhyasya átreyasya muner-ársham*, the *Sákta* has for its *Ṛishi* the *muni* of the race of *Atri*, who is named *Evayámarut*.

[1] *Twam hi Agne prathamo manotá:* the last word is interpreted *devánám mano yatrotam, sambaddham*, where, or on whom, the mind of the gods is attached; or, as more fully explained in the scholia on the *Aitareya Bráhmaṇa*, on this and other texts which occur, II. 10. 1.; *devánám manánsi utáni dṛiḍhapravishṭáni yasyám devatáyám sa manotá*, the divinity on whom the minds of the gods are fastened, that is, firmly concentrated, he is called *Manotá*.

[2] *Námáni chid dadhire yajniyáni*, that is, such appellations as *Játavedas*, *Vaiśwánara*, and the like; or *námáni*, it is said, may mean hymns, the materials or means of adoration, *stotráṇi namanasádhanáni*.

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5. Men exalt thee upon earth: they exalt thee for both kinds of affluence, (cattle and treasure, which thou bestowest upon) men:[1] thou who extricatest (us from evil) art to be known as our preserver, as the unfailing father and mother of mankind.

Varga XXXV.

6. AGNI, who is adorable, affectionate, the offerer of oblations amongst men, the giver of delight, the celebrator of worship, has sat down (upon the altar): let us approach thee, kindled in our dwellings, on bended knees, with praise.

7. Intelligent, hoping for happiness, and devout, we glorify thee, adorable AGNI: do thou, shining with exceeding lustre, lead men to heaven.

8. (We glorify) the lord of men,[2] of ever-existing men; the wise, the destroyer (of foes), the showerer (of benefits) on mankind, the moving, the bestower of food, the purifier, the resplendent, AGNI, who is worshipped for (the sake of) riches.

9. The man, AGNI, who worships thee, who praises thee, who offers oblations to thee with kindled fuel, who presents burnt-offerings to thee with prostrations, he verily, protected by thee, obtains all desired wealth.

10. To thee, mighty AGNI, we offer exceeding adoration with prostrations, with fuel, with oblations: (we glorify thee) on the altar, son of strength, with hymns and with prayers: may we be successful in our efforts (to gain) thy auspicious favour.

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[1] *Janánám* may also mean, for the gift of men, that is, of male posterity.

[2] *Vispatim visám sasvatínám*: the epithet is explained *nityánám ritwigyajamánalakshaṇánám*, constant, characterizing priests and their employers, implying, perhaps, their regular and perpetual observance of religious institutes.

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11. Do thou, AGNI, who hast spread heaven and earth with light, who art the preserver (of man), and (who art) to be glorified with praises, shine brightly upon us with abundant food, and with substantial riches.

12. Possessor of wealth, bestow upon us at all times opulence conjoined with dependants, and (grant) abundance of cattle to our sons and grandsons: may there be to us abundant food, satisfying our wishes, and free from blame; and may there be auspicious and reputable (means of subsistence).

13. Royal AGNI, may I obtain from thee thy many and various treasures whereby to be enriched; for, AGNI, who art the desired of multitudes, infinite are the riches (aggregated) in thee, fit, monarch, for thy worshipper.

FIFTH ADHYÁYA.

ANUVÁKA I. (*continued*)

SÚKTA II. (II.)

The deity is AGNI; the *Ṛishi* is BHARADWÁJA; the metre is *Anushṭubh*, except in the last verse, in which it is *Ṣakvarí*.

1. Thou alightest, AGNI, like MITRA, upon the oblation offered with the dry fuel: therefore, beholder of all, possessor of riches, thou cherishest us with food and nourishment. Varga I.

2. Men verily worship thee with sacrifice and with praises: the inoffensive sun, the sender of rain, the beholder of the universe, proceeds to thee.[1]

[1] The sun, it is said, at the evening enters into fire, whence it is that the latter is visible throughout the night: the term

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3. The offerers of praise, sympathizing in satisfaction, kindle thee the banner of the sacrifice, when man, the descendant of MANU, desiring happiness, invokes thee to the rite.

4. May the mortal prosper who propitiates thee, (his) benefactor, by holy rites: through the protection of thee who art resplendent, he overcomes those who hate him, as if they were mortal sins.[1]

5. The mortal who feeds thy consecrated burnt-offering with fuel enjoys, AGNI, a dwelling peopled with descendants, and a life of a hundred years.

Varga II.

6. The pure smoke of thee the resplendent spreads through the firmament, matures (in clouds), and thou, the purifier, shinest with radiance like the sun, when propitiated by praise.[2]

7. Thou art now to be praised amongst the people,

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for sun, in the text, is *vájin*, he who goes swiftly, and it is an appellative also of fire and wind, as by another text, *agnir-váyuh súryas te vai vájinah*, fire, wind, the sun, they verily are *vájins*.

[1] *Sáma-Veda*, I. 365, but the reading of the first line is a little different.

[2] *Dyutá twam kripá rochase*, thou shinest with light by praise; *kripá* is of rather doubtful import: it occurs subsequently in the unmistakeable sense of *díptyá*, with lustre, as if the word was properly in the nominative *krip*; *Sáyaṇa* here explains it by *stutyá*, by praise, metaphorically, or literally, by that which is able to compel the presence of a deity, *abhimukhi-karaṇa samarthyá*: it occurs in a passage quoted in the *Nirukta*, 6. 8., where it has apparently the sense of praise; but there is no explanation beyond its derivation from *krip*, to be able or capable: *Mahídhara*, *Yajush*, 17. 10., explains *krípá*, *sámarthyena*, *díptyá vá*, by ability, power, or by lustre.

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for thou art our well beloved guest, venerated like an elder in a city,[1] and to be cherished like a son.

8. Thou art manifested in the timber, AGNI, by the act of attrition: thou art the bearer (of the oblation), as a horse (is of his rider): thou art like the circumambient wind: thou art food and dwelling;[2] thou art like a (new-born) babe, and variable (in movement) as a horse.

9. Thou consumest, AGNI, the unfallen (trees) as an animal (feeds) upon pasture, when, undecaying deity, the flames of thee who art resplendent shear the forests.

10. Thou enterest as the ministrant priest into the habitations of men who wish to perform sacrifice: render them prosperous, benefactor of mankind: be propitiated, ANGIRAS, by the oblation.

11. Divine AGNI, reverenced as a friend, who art abiding in heaven and earth, communicate our praise to the gods: conduct the offerer of adoration to domestic felicity; and may we overcome our adversaries, our iniquities, our difficulties: may we overcome those[3] (sins

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[1] *Raṇvah puríva júryah, súnur na trayayáyyah:* the first part is interpreted *nagaryàm vriddho hitopadeshṭá rájá iva ramaṇíyah,* to be had recourse to as to an old *Raja* giving good council in a city: the second half, *putra iva pálaníyah,* to be cherished like a son; or *trayayáyya* may be explained, endowed with three merits, learning, penance, devotion; or one having had three births, the natural, investiture with the sacred string, and initiation or preparation for sacred rites, *díkshá.*

[2] *Swadhá gayah* are rendered *annam gṛiham cha*: there is no verb, but the scholiast supplies *bhavasi,* thou art.

[3] The text has *tá tarema,* may we cross over those, which *Sáyaṇa* interprets *janmántarakṛitáni pápáni.*

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of a prior existence); may we overcome them by thy protection.

SÚKTA III. (III.)

The deity and *Ṛishi* as before; the metre is *Trishṭubh*.

Varga III.

1. The offerer of sacrifice, born for religious rites, who lives devoted, AGNI, to thee, obtains abundant light, and is a man whom thou, sympathizing in satisfaction with MITRA and VARUṆA, protectest by thy shield[1] from iniquity.

2. He who has presented (oblations) to AGNI, the possessor of desired (wealth), sacrifices with (all) sacrifices, and is sanctified by (all) holy acts: him, the want of excellent (posterity) does not afflict, nor does sin or pride affect such a mortal.

3. When the fearful flames of thee, whose appearance is (as) faultless as (that of) the sun, spread on every side as (if they were) the lowing heifers of the night,[2] then this AGNI, the asylum of all, generated in the woods, is everywhere beautiful.

4. Sharp is his path, and his vast body shines like a horse champing fodder with his mouth, darting forth his tongue like a hatchet, and burning timber to ashes, like a goldsmith who fuses (metal).[3]

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[1] *Tyajasá*, which is explained, *tyájanasádhanena áyudhena*, by a weapon which is the instrument of causing abandonment or escape.

[2] *Heshasvatah ṣurudho na ayam aktoh kutrachid raṇvah*, is not very intelligible: according to *Sáyaṇa*, *ṣurudhah* means obstructors, or removers of sorrow, *i. e.* cows, *ṣokasya rodhayitṛír gáh*; *aktu*, night, he considers put for night-walkers, *Rúkshasas rákshasádehswabhútú dadáti*, she, night, gives them their properties, is understood; *raṇvah* is an epithet of *ayaṁ*, this, *Agni*, *ramaníya*, agreeable, beautiful.

[3] *Dravir na drávayati dáru dhakshat*, is, literally, as a

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5. He casts (afar his flames) as an archer (his arrows), and sharpens when about to dart his radiance, as (a warrior whets) the edge of his iron (weapons),[1] he who, variously moving, passes through the night, like the light-falling foot of a bird perched upon a tree.

6. Like the adorable sun, he clothes himself with brilliant (rays): diffusing friendly light, he crackles with (his flame): (he it is) who is luminous by night, and who lights men (to their work) by day; who is immortal and radiant; who lights men by day, Varga IV.

7. Of whom a sound is heard when scattering his rays like (that) of the sun: the brilliant showerer (of benefits) clamours among the (burning) plants: he who, moving not with a shifting, variable motion, but, humbling (our foes), fills the well-wedded earth and heaven with wealth.[2]

8. He who (goes) with sacred (rays), as if with self-harnessed, well-governed (steeds), who shines like lightning with his own scorching (flames), who im-

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melter causes to melt, he burns the timber; or, as *Sáyaṇa* explains it, *yathá swarṇakárah swarṇádikam drávayati tathágnir vanam bhasmasát karoti*, as a goldsmith fuses gold and the rest, so *Agni* reduces the wood to ashes: perhaps something more than simple fusion of metals is implied: the alchemical calcining or permutation of them would be more analogous to the burning of timber, or its reduction to ashes.

[1] *Ayaso na dhárám*: *ayas* has here the force of the Latin *ferrum*.

[2] *Á rodasí vasuná supatní, ṣobhanapatike dyává prithivyau dhanena púrayati* is the amplification of the comment, he fills with wealth heaven and earth, both having a brilliant husband or lord: who that is, is not specified, unless it be *Agni* or *Indra*.

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pairs the vigour of the MARUTS, he glows radiant and rapid as the-wide-shining sun.[1]

SÚKTA IV. (IV.)

The deity, *Ṛishi*, and metre as before.

Varga V.

1. Son of strength, invoker (of the gods), in like manner as at the worship of the gods by MANU thou didst offer worship with sacrifices, so now, AGNI, with willing mind, worship for us the assenting deities, regarding them as thy equals.

2. May that AGNI, who, like the illuminator of the day, is resplendent and cognisable (by all), grant us commendable food; he who is the life of all, immortal, who knows all that exists, who is our guest, waking amongst men at dawn.

3. Whose great deeds his worshippers now celebrate, who is clothed with light, radiant as the sun, exempt from decay, the purifier, he illumes (all things), and destroys the ancient cities of the dispersed (evil beings).[2]

4. Son of strength, thou art to be praised: AGNI, sitting upon the (sacrificial) viands, has given (to his worshippers), from their birth, habitation and food: giver of strength, bestow strength upon us: triumph like a prince, so that thou mayest abide in our unassailed (dwelling).

5. He who whets his (gloom)-dispersing (radiance), who eats the (offered) oblation, a sovereign like VÁYU,

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[1] *Ṛibhur-na* is explained *uru bhásamana súrya iva.*

[2] *Aṣnasya chid:* from *aṣ* to pervade, *vyáponasílaṣya*, of the pervader, that is, according to *Sáyaṇa*, *Ráhskasádeh*, of the *Rákshasas*, and the like it may possibly be intended for a proper name.

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overcomes the nights: may we prevail (over him) who is not a donor of the oblations that are due, (AGNI), to thee, and do thou, (swift) as a horse, be the destroyer of the foes assailing (us).

6. Thou overspreadest, AGNI, heaven and earth with radiance, like the sun with his lustrous rays: the wonderful AGNI disperses the glooms like the adored (sun) moving on his path, imbued with light. Varga VI.

7. We celebrate thee, who art most adorable, with sacred praises:[1] hear, AGNI, our laudation: the leaders (of rites) earnestly honour thee with offerings, thee who art divine like INDRA, and like VÁYU in strength.

8. Quickly conduct us, AGNI, by unmolested paths, to riches and prosperity: (convey us) beyond sin: those delights which thou givest to thine adorers (extend) to him who (now) glorifies thee, and may we, living for a hundred winters, and blessed with excellent posterity, be happy.

SUKTA V. (V.)

The Deity, *Ṛishi*, and metre as before.

1. I invoke thee, AGNI, the son of strength, the youthful, the irreproachable, the very young; thee who art wise, the sought of many, the merciful, who bestowest treasures acceptable to all. Varga VII.

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1 *Arhaṣokaih, praṣasyair díptikaraṇaih stotraih*, with excellent illustrating praises, or it may be an epithet of *Agni* with *yukta* understood, endowed with, or possessed of, excellent radiance; *praṣasyaír diptibhir yuktam agnim*: *Mahídhara*, *Yajur-Veda*, 33. 13., explains it *arkavat ṣuchante*, which shine like the sun; and hence *arhasokaih* means, he says, *mantraih*, with prayers.

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2. Bright-blazing AGNI, invoker of the gods, to thee the adorable deities[1] have appropriated, by night and day, the riches (of the oblation): they have deposited in the purifier (AGNI) all good things, as they have placed all beings upon earth.

3. Thou abidest from of old in these people, and by thy deeds hast been (to them) the conveyer of good things; thence, sage JÁTAVEDAS, thou bestowest continually wealth upon the sacrificer.

4. Do thou, protector of (thy) friends, who art most resplendent, blazing with radiance, consume with thine own imperishable flames him who injures us abiding in secret, or when near to us designs us harm.

5. He who propitiates thee, son of strength, with sacrifice, with fuel, with prayers, with praises, shines immortal amongst men, eminent in wisdom and possessed of splendid opulence and (abundant) food.

6. Accomplish quickly, AGNI, that for which thou art solicited: endowed with strength, oppose by strength our adversaries: be pleased, thou who art anointed with radiance, by the loud vociferation of thy worshipper, by whom thou art adored with hymns.

7. May we obtain through thy protection, AGNI, that which we desire: giver of riches, may we obtain of thee riches and descendants: desiring food, may we obtain food: may we obtain, imperishable AGNI, imperishable fame (through thee).[2]

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[1] *Yajniyásah, yajnárhah,* entitled to sacrifices, an appellative ordinarily applied to the *devas;* but here the scholiast would render it *yajamánah,* the sacrificers, a sense obviously incompatible with what follows.

[2] *Yajur-Veda,* 18. 74.

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SÚKTA VI. (VI.)

The deity, *Ṛishi*, and metre as before.

Varga VIII.

1. He who is desirous of food has recourse with a new sacrifice, approachable son of strength, (AGNI), to thee, the consumer of forests, the dark-pathed, the bright-shining, the ministrant (to the gods) of (sacrificial) food, the divine;

2. (Thee who art) white-hued, vociferous, abiding in the firmament, (associated) with the imperishable, resounding (winds), the youngest (of the gods), AGNI, who, purifying and most vast, proceeds, feeding upon numerous and substantial (forests).

3. Pure AGNI, thy bright flames, fanned by the wind, spread wide in every direction, consuming abundant (fuel); divine, fresh-rising, they play upon the woods, enveloping them in lustre.

4. Resplendent AGNI, thy bright rays, horses let loose (from the rein), shear the earth;[1] thy (band of flame), mounting above the high-lands of the many-tinted (earth),[2] blazes fiercely.

5. The flame of the showerer, (AGNI), repeatedly descends like the hurled thunderbolt of the rescuer of the cattle: like the prowess of a hero is the destroying (energy) of AGNI: irresistible and fearful, he consumes the forests.

6. Thou overspreadest the accessible places of the

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[1] *Kshám vapanti, muṇḍayanti*, lit. shave the earth, the plants of which constitute the hair: see vol. I. p. 178, verse 4.

[2] *Yátayamáno adhi sánu prisneh, bhúmer-upari parvatágrádikam prati swakíyam agram vyápárayan*, displaying its own point or flame upon the summit, and the like, of the mountains upon the earth: volcanic eruptions may be possibly alluded to.

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earth with light by the energy of thy powerful, exciting (influence): do thou disperse all perils, and, baffling (our) adversaries by thy mighty (powers), destroy (our) foes.

7. Wonderful AGNI, of wonderful strength, bestower of delight, grant to us, and to him who praises thee with gratifying (praises), wonderful, most wonderful riches, conferring fame, supplying food, comprehending male descendants, delectable and infinite.[1]

SÚKTA VII. (VII.)

AGNI as VAIṢWÁNARA is the deity; the *Ṛishi* is as before; the metre of the two last stanzas is *Jagatí*, of the rest *Trishṭubh*.

Varga IX. 1. The gods have generated VAIṢWÁNARA,[2] AGNI, as the brow of heaven, the unceasing pervader of earth, born for (the celebration of) sacrifice, wise, imperial, the guest of men, in whose mouth (is) the vessel (that conveys the oblation to the gods).[3]

2. (The worshippers) glorify together, (AGNI), the bond of sacrifices,[4] the abode of riches, the great

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[1] In the first half of the stanza the word *chitra*, wonderful, in the second, *chandra*, delightful, are alliteratively repeated, *sa chitra chitram chitayantam asme chitrakshatra chitratamam*, and *chandram rayim chandra chandrábhih*, &c.

[2] *Devá* may also be applied to the priests who generate *Agni* by attrition: *Vaiṣwánara* is variously explained, but it most usually implies, what or who belongs to, or is beneficial to, all (*viṣwa*) men (*narah*).

[3] *Sáma-Veda*, I. 67, II. 490; *Yajur-Veda*, 7. 24.: *Mahídhara's* explanation is to the same effect as *Sáyaṇa's*, only more full.

[4] *Nábhim yajnánám*: *nábhi* is here explained *nahanam, bandhakam*, the connecting link or binding of different religious rites.

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receptacle of burnt-offerings: the gods generate VAIṢWÁNARA, the conveyer of oblations, the emblem of sacrifice.[1]

3. The offerer of (sacrificial) food becomes wise, AGNI, from thee: from thee heroes become the vanquishers of foes: therefore do thou, royal VAIṢWÁNARA, bestow upon us enviable riches.

4. All the worshippers together praise thee, immortal AGNI, when born like an infant: when thou shinest, VAIṢWÁNARA, between the parental (heaven and earth), they obtain immortality through thy (sacred) rites.

5. AGNI, VAIṢWÁNARA, these thy mighty deeds no one can resist: when born on the lap of thy parents,[2] thou hast stationed the banner of the days on the paths of the firmament.

6. The summits of the firmament are measured by the light of VAIṢWÁNARA, the manifester of ambrosial (rain): all the regions are overspread (by the vapour) on his brow,[3] and the seven gliding (streams) spring from thence like branches.

7. VAISWÁNARA, the performer of sacred acts, is he who made the regions; foreseeing (he has made) the luminaries of heaven, and has spread throughout all worlds; the irresistible guardian (of all), the protector of ambrosial (rain).

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[1] *Sama-Veda*, II. 492.

[2] That is, according to the scholiast, in the *'antariksha*, or firmament.

[3] This idea has occurred before: the smoke that rises from sacrificial fires becomes clouds in the atmosphere, whence rain falls and rivers are filled.

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SÚKTA VIII. (VIII.)

The deity and *Ṛishi* as before; the metre of the last verse is *Trishṭubh*, of the rest *Jagatí*.

Varga X.

1. I commemorate promptly at the holy ceremony the might of the all-pervading JÁTAVEDAS, the showerer, the radiant: new, pure, and graceful praise issues (from me), like the *Soma*-juice (from the filter), to AGNI VAIṢWÁNARA.

2. That AGNI who, as soon as born in the highest heaven, the protector of sacred rites, protects the pious acts (of men), he has made the manifold firmament: VAIṢWÁNARA, the performer of good deeds, has attained heaven by his greatness.

3. The friend (of all), the wonderful (AGNI), has upheld heaven and earth: he has hidden darkness within light: he has spread out the two sustaining (worlds, heaven and earth), like two skins: VAIṢWÁNARA comprehends all (creative) energy.

4. The mighty MARUTS have seized upon him on the lap of the waters (in the firmament), and men have acknowledged him as their adorable sovereign: MÁTARIṢWAN, the messenger of the gods, has brought AGNI VAIṢWÁNARA (hither) from the distant (sphere of the) sun.

5. To those, AGNI, who repeat new (praises) to thee, the object of their worship from age to age, grant riches and famous (posterity): strike down, undecaying sovereign, the sinner with thy blaze like the thunderbolt, as if he were a tree.

6. Grant, AGNI, to us who are affluent in (offerings), wealth that cannot be taken away, that is exempt from decay, and that comprehends excellent male descendants: may we obtain, AGNI VAISWÁNARA, hun-

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dreds and thousands of viands through thy protection.

7. Adored AGNI, present in the three worlds, protect thy worshippers with thine irresistible protections, preserve the strength of us who offer (oblations): glorified (by us), AGNI VAIṢWÁNARA, transport us (beyond evil).

SÚKTA IX. (IX.)

Deity, *Ṛishi*, and metre as before.

Varga XI.

1. The dark day and the light day revolve alternate, affecting (the world) by their recognisable (properties): AGNI VAIṢWÁNARA, manifested like a prince, dispels darkness by his lustre.

2. I understand not the threads (of the warp), nor the threads of the woof, nor that (cloth) which those who are assiduous in united exertion weave: of what (man) may the son declare the words that are to be spoken in the next world, (instructed) by a father abiding below.[1]

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[1] The first half of the stanza reads *náham tantum na vijánámy-otum, na yam vayanti samare atamánáh*, and implies, according to those who know tradition, *sampradáyavidah*, says *Sáyaṇa*, a figurative allusion to the mysteries of sacrifice: the threads of the warp, *tantu*, are the metres of the Vedas, those of the woof, *otu*, the liturgic prayers and ceremonial, the combination of which two is the cloth, or sacrifice: the *átmavidah*, or, *Vedántis*, understand it as alluding to the mysteries of creation, the threads of the warp being the subtile elements, those of the woof the gross, and their combination the universe: either interpretation is sufficiently intelligible, but the former harmonizes best with the character of the Veda: it is less easy to give intelligibility to the second half, *kasya swit putra iha vaktwáni, paro vadáti avareṇa pitrá*, and the scholiast does not materially help us: of whom (may) the son (say) in this world the words that are to be said, (which) the subsequent (may say) by the

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3. He verily knows the threads of the warp and of the woof, he speaks in due season what is to be said, who comprehends all this (universe); who is the protector of ambrosial water, sojourning both above and below, and contemplating (the world) under a different (manifestation).[1]

4. This VAIṢWÁNARA is the first offerer of burnt-offerings: behold him: this is the light immortal amongst mortals: he has been born in a bodily shape, immoveable, all-pervading, immortal, ever increasing.

5. A steady light, swifter than thought, stationed among moving beings to shew (the way) to happiness,[2]

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father being after or below, is, with a little assistance, the literal translation: *Sáyaṇa* explains *putra* by *manushya*, a man, *vaktwáni* by *vaktavyáni*, *para* by *parastát*, or *amushmin loke varttamáno yah súryah*, the sun who is abiding in the other or future world, he being instructed, *anuṣishtah san*, by the father abiding below, or in this world, *pitrá avastát asmin loke varttamánena*, that is, by *Agni Vaiṣwánara*, *vaiṣwánarágnina*, as it is elsewhere said, *vaiṣwánarasya putro asau parastád-divi ya sthitah*, he is the son of *Vaiṣwánara*, who is stationed above, or in heaven: all that may be intended is, that no human being can explain the mysteries of sacrifice, although the sun may be able to do so, having been instructed in them by *Agni*, his parent or source, the sun being no more than the *Agni* of heaven: as regards the mysteries of creation, *Sáyaṇa* explains the passage, no man, however taught by a father born after creation, can rightly know any thing previous to his birth, either in this world or the next.

[1] Or as the sun, whilst upon earth *Agni* or *Vaiṣwánara* is manifest as fire.

[2] According to the *Vedánti* view of the text, the light is *Brahma*, seated spontaneously in the heart as the means of true knowledge, to which all the senses, together with the mind and consciousness, refer, as to the one cause of creation, or *Paramátmá*, supreme spirit.

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all the gods being of one mind, and of like wisdom, proceed respectfully to the presence of the one (chief) agent, (VAIṢWÁNARA).

6. Mine ears are turned (to hear him), mine eyes (to behold him); this light that is placed in the heart (seeks to know him); my mind, the receptacle of distant (objects), hastens (towards him): what shall I declare (him)? how shall I comprehend him?

7. All the gods, alarmed, venerate thee, AGNI, abiding in darkness: may VAIṢWÁNARA preserve us with his protection: may the immortal AGNI preserve us with his protection.

SÚKTA X. (X.)

The deity is AGNI; the *Ṛishi* as before; the metre is *Trishṭubh*, except in the last verse, in which it is *Virâj*.

Varga XII.

1. Place before you at the progressive, uninterrupted sacrifice, the divine, adorable, perfect AGNI, with prayers; for he, the resplendent JÁTAVEDÁS, makes us prosperous in sacred rites.

2. Brilliant, many-rayed AGNI, invoker of the gods, kindled with many fires, (hear) this (praise) of men; which delightful praise, pure as the clarified butter (that has been filtered), his worshippers offer unto him as MAMATÁ (formerly offered it).

3. He thrives in abundance amongst men, who, pious, presents to AGNI (oblations) with prayers: the wonderfully radiant AGNI places him with marvellous protection in the enjoyment of pasturage full of herds of cattle.

4. The dark-pathed, as soon as generated, filled with his afar-seen light the two spacious (worlds):

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he, the purifier, is now beheld dispersing with his radiance the thick glooms of night.

5. Bestow quickly, AGNI, upon us who are affluent (in oblations), wondrous wealth, with abundant viands, and protections, such as enrich other men with wealth, with food, and with male descendants.

6. AGNI, desirous (of the offering), accept this sacrifice, this food which the presenter (of the oblation), sitting down (before thee), offers unto thee: accept the blameless (praises) of the BHARADWÁJA (race), and favour them that they may obtain many sorts of food.

7. Scatter (our) enemies; augment our abundance; and may we, blessed with virtuous male descendants, enjoy happiness for a hundred winters.

SÚKTA XI. (XI.)

Deity, *Ṛishi*, and metre as before.

Varga XIII.

1. AGNI, invoker of the gods, do thou who art adorable, being instigated by us, worship at our present rite the foe-repelling (troop) of the MARUTS, and bring to our sacrifice MITRA and VARUṆA, the NÁSATYAS, and Heaven and Earth.

2. Thou art amidst mortals at the celebration (of sacrifice), the invoker of the gods, (thou who art) most deserving of praise, a divinity doing us no harm: the bearer (of the oblation) offers (the gods), AGNI, thine own body with purifying flame as if with their mouth.

3. Praise, solicitous of wealth, is ever addressed, AGNI, to thee, inasmuch as thy manifestation (enables) the worshipper to sacrifice to the gods, when the pious sage, the most earnest adorer amongst the ANGIRASAS,

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the reciter (of the hymn), repeats at the ceremony the gratifying measure.

4. The brilliant AGNI, mature in wisdom, has shone resplendently: offer worship to the wide-spread heaven and earth, thou whom, well-fed, the five races of men, bearing oblations, propitiate, with (sacrificial) food, as if thou wast a mortal guest.

5. When the holy grass has been cut, (to be presented) to AGNI, with the oblation; when the well-trimmed ladle, filled with butter, has been lifted up; then thy receptacle, (the altar), has been prepared on the surface of the earth, and the sacred rite is had recourse to, as light (concentrates) in the sun.

6. AGNI, many-rayed, invoker of the gods, blazing with brilliant fires, bestow upon us riches; and may we, Son of strength, clothing thee with oblations, overcome iniquity (like) a foe.

SUKTA XII. (XII.)

Deity, *Ṛishi*, and metre as before

1. AGNI, the invoker of the gods, the lord of sacrifice, abides in the dwelling of the institutor of the rite,[1] to offer sacrifice to heaven and earth: he, the Son of strength, the observer of truth, has overspread (the world) from afar, like the sun, with light. Varga XIV.

2. Adorable and resplendent AGNI, to whom, mature in wisdom, the worshipper offers oblations at every sacred rite, do thou, who art present in the three (worlds), move with the speed of the traverser

[1] *Todasya*, from *tud*, to torment or distress, he who is distressed by ascetic devotion, *tapasá pídyate*, that is, the *yajamána*.

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(of the sky, the sun), to convey the valuable oblations of men (to the gods).

3. He, whose pure and spreading flame blazes in the forest, shines with increasing intensity, like the sun[1] on his (celestial) path: rushing like the innoxious (wind)[2] amongst the plants, immortal, unimpeded, he lights up (all things) by his own (lustre).

4. AGNI, who knows all that exists, is propitiated in our dwelling by our praises, like those gratifying (commendations which proceed) from one soliciting (a favour):[3] feeder upon trees, consumer of forests, impetuous in act as the bull, the (progenitor of calves), he is glorified by the celebration of sacrifices.

5. They glorify his flames in this world: when, easily thinning the woods, they spread over the earth: he, who glides along unarrested, and rapid in movement as a fast flying thief, shines over the desert.

6. Quick-moving AGNI, kindled with all (thy) fires, (guard) us from reproach: thou bestowest riches, thou scatterest adversaries: may we, blessed with excellent male descendants, enjoy happiness for a hundred winters.

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[1] *Todo adhvan na:* here *toda* is said to signify the sun as the *sarvasya preraka*, the urger, impeller, or animator of all.

[2] *Adrogho na* may also mean, according to *Sáyaṇa*, as of one not liable to be oppressed or harmed, *adrogdhavya*, or it may imply the vital air, the non-injurer, the sustainer of all, *práṇa rúpeṇa sarveshám adrogdhá*, that is, the wind, *váyuh*.

[3] *Etarí na: etari* is explained *gantari*, a goer; *yáchamane purushe vidyamánáni stotráṇi yathá atyantam sukhakaráṇi* like praises which being present in a man soliciting, going, or applying to another, are the yielders of very great pleasure.

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SÚKTA XIII. (XIII.)

The deity, *Rishi*, and metre as before.

Varga XV.

1. Auspicious AGNI, all good things proceed from thee, like branches (from the trunk) of a tree, renowned riches, vigour for the destruction of foes, the rain of heaven: thou art to be glorified, the sender of the waters.

2. Do thou, who art adorable,[1] bestow upon us precious wealth: beautiful with radiance, thou passest (around) like the circumambient (wind): thou, divine AGNI, art like MITRA, the giver of abundant water and ample wealth.

3. That man, the protector of the virtuous, destroys, AGNI, his enemy by his strength, and baffles, intelligent, the might of (the *Asura*) PAṆI, whom thou, the wise, the parent of sacrifice, consentient with the grandson of the waters,[2] encouragest (in the hope) of riches.

4. The mortal who by praise, by prayers, by sacrifices, attracts, Son of strength, thy heightened (radiance) to the altar, enjoys all-sufficiency and corn, and abounds in wealth.

5. Grant, Son of strength, to men (who praise thee), those abundant viands and excellent descendants, (that may contribute) to their prosperity: grant also that copious sustenance from cattle, which by thy.

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[1] *Twam Bhago na* might be rendered, thou like *Bhaga*; but the scholiast makes the first an adjective, *bhajaníya*, to be worshipped or propitiated, and considers *na* as *nas*, us.

[2] *Sajoshá naptrápám*, the grandson of the waters is said here to mean the lightning, *vidyutágniná sangatas-twam*, thou associated with the lightning-fire.

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strength thou takest away from a churlish and malignant adversary.

6. AGNI, Son of strength, do thou who art mighty be our councillor: give us sons and grandsons, together with food: may I, by all my praises, obtain the fulfilment of my desires: may we, blessed with excellent male descendants, enjoy happiness for a hundred winters.

SÚKTA XIV. (XIV.)

The deity and *Ŗishi* as before; the metre is *Anushṭubh*, except in the last verse, in which it is *Śakvarí*.

Varga XVI.

1. May the mortal who propitiates AGNI by devotion and worship, together with praises, quickly become distinguished as first (amongst men), and acquire ample food for the support (of his children).

2. AGNI verily is most wise; he is the chief performer of religious rites, a holy sage: the progeny of men glorify AGNI as the invoker of the gods at sacrifices.

3. The manifold treasures of the enemy (detached from them) are emulous, AGNI, for the preservation (of thy worshippers): men who worship thee, triumphing over the spoiler, seek to shame him who celebrates no sacred rite by (their) observances.

4. AGNI bestows (upon his worshippers) a male descendant, (the performer of good) works, the subduer of foes, the protector of the virtuous, at whose appearance his enemies tremble through fear of his prowess.

5. The mighty and divine AGNI, endowed with knowledge, protects the morta from reproach whose rich (offerings) are unobstructed (by evil spirits), and unshared by other (offerers) at sacrifices.

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6. Divine AGNI, revered as a friend, who, abiding in heaven and earth, communicates our praise to the gods, conduct the offerer of adoration to domestic felicity, and may we overcome our adversaries, our iniquities, our difficulties: may we overcome them by thy protection.[1]

SÚKTA XV. (XV.)

The deity is AGNI; the *Ṛishi* either VÍTAHAVYA, of the family of ANGIRAS, or BHARADWÁJA, as before; the metre varies; that of the first, second, fourth, fifth, seventh, eighth, and ninth stanzas is *Jagatí*; of the third and fifteenth, *Ṣakvarí*; of the sixth, *Atiṣakvarí*; of the seventeenth, *Anushṭubh*; of the tenth and following four, and of the sixteenth and nineteenth, *Trishṭubh*.

Varga XVII.

1. Propitiate by praises this guest who wakes at dawn, the cherisher of all people, who on every occasion descends, pure of origin, from heaven, and, present as the embryo (in the wood of attrition), consumes immediately the offered (oblation).

2. Wonderful AGNI, whom, adorable and upward flaming, the BHṚIGUS regard as a friend, deposited in the wood of (attrition), be pleased with VÍTAHAVYA,[2] since thou art glorified by (his) praise every day.

3. Do thou, who art unresisted, become the benefactor of him who is skilled (in sacred rites), his defender against a near or distant enemy: Son of strength, who art ever renowned, grant wealth and a dwelling to VÍTAHAVYA, the offerer of the oblation.[3]

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[1] This is the same passage as occurs in *Súkta* III. v. 11, see p. 385.

[2] If applied to *Bharadwája* this will be an appellative, he by whom oblations are offered.

[3] *Vítahavyáya bharadwájáya*, either of these may be taken as the name or the epithet; to *Vítahavya*, the bearer, *bharat*, of

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4. Propitiate with pious praises the radiant AGNI, your guest, the guide to heaven, the invoker of the gods (at the sacrifice) of MANU, the celebrator of holy rites, the speaker of brilliant words like a learned sage, the bearer of oblations (to the gods), the lord, the divine.

5. (Propitiate him) who shines upon the earth with purifying and enlightening lustre, as the dawns with light; him, who like (a warrior) discomfiting (his foes) quickly blazed forth in the contest in defence of ETASA;[1] him, who is satiated (with food), exempt from decay.

Varga XVIII.

6. Worship repeatedly the adorable AGNI with fuel; (him) who is ever your dear friend, your guest: approach the immortal AGNI with praises, for he, a god among gods, accepts our homage.

7. I glorify with praise the kindled AGNI, pure, purifying, permanent, (placed) before (us) at the sacrifice: let us celebrate with pleasant (hymns) the wise AGNI, the invoker of the gods, the adored of many, the benevolent, the far-seeing, him who knows all that exists.

8. Thee, AGNI, have gods and men in every age retained as their messenger, immortal bearer of oblations, beneficent, adorable: they have placed him with reverence (upon the altar), vigilant, pervading, the protector of mankind.

9. Showing grace, AGNI, to both (gods and men),

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the oblation, *vája*, or to *Bharadwája*, by whom is offered, *vítā*, the oblation, *havya*.

[1] See vol. I. p. 165, verse 15: *Mahídhara*, *Yajush*, 17. 10., explains *etaśa* by its other meaning, a horse, but his interpretation of the passage is not very distinct.

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and at each sacred rite the messenger of the gods, thou traversest earth and heaven: inasmuch as we offer thee worship and praise, therefore do thou, who art the guardian of the three (regions), be auspicious to us.[1]

10. We of little wisdom adore the most wise AGNI, the well-formed, the well-looking, the graceful-moving: may AGNI, who knows all things that are to be known, offer the sacrifice: may he announce the oblation to the immortals.

11. Thou cherishest, thou protectest, AGNI, that man who offers worship, hero, to thee, the far-seeing: thou rewardest with strength and with riches him (who undertakes) the institution, (who effects) the accomplishment, of the sacrifice.[2] Varga XIX.

12. Protect us, AGNI, from the malignant, preserve us, mighty one, from wickedness: may the offering come to thee free from defects; may desirable riches, by thousands, (reach us).

13. AGNI is the invoker of the gods, the lord of the house, the ruler, who knows all that is, knows all existing beings; he is the most assiduous worshipper amongst gods or men: let him who is observant of truth offer worship.

14. AGNI, minister of the sacrifice, bright with purifying lustre, approve of that (worship) which is

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[1] This and the two preceding stanzas occur in the *Sáma-Veda*, II. 917—919.

[2] *Yajnasya vá nisitim vá uditim vá*: the first is explained by *Sáyaṇa*, *sanskára*, perfection, accomplishment; the second, *udyamanam*, going up or over, perhaps, finishing: the relation of either to *yajna* is questionable, as they are both separated from it by the disjunctive, *vá*, or.

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this day celebrated by the institutor of the rite: thou verily art the sacrificer, therefore address the worship (to the gods); and since by thy greatness thou art all-pervading, therefore, youngest (of the gods), accept the oblations which are to-day (presented) to thee.

15. Look, AGNI, upon the (sacrificial) viands duly deposited (upon the altar): Heaven and Earth detain thee to sacrifice (to the gods): opulent AGNI, protect us in battle, whereby we may pass safe over all evils: may we pass over those of a prior existence; may we pass over them by thy protection.[1]

Varga XX.

16. Bright-rayed AGNI, sit down first with all the gods, upon the altar lined with wool, a nest (of perfumes) and suffused with *ghí*,[2] and rightly convey (to the deities) the sacrifice of the institutor of the rite, of the presenter of the oblation.[3]

17. The priests churn thee, AGNI, as was done by ATHARVAN, and bring him from the glooms of night, wandering dèviously, but not-bewildered.[4]

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[1] See the last verse of the preceding *Sákta*.

[2] *Urṇávantam, kuṭáyinam ghritavantam*: the stanza is quoted in the *Aitareya Bráhmaṇa*, with a partial explanation, which is amplified by *Sáyaṇa*: the altar is built up like the nest of a bird, *kuláya*, with circles, *paridhayah*, of the wood of the *khayar* or *devadáru*, in which, *avisambandah romaviseshah*, sheep's wool; and fragrant resins, the materials of incense (*guggulu dhúpasádhanam*), are placed, *ete uttaravedyám sthápitáh sa[illegible]-bháráh*, these appurtenances are placed in the northern altar.

[3] *Savitre yajamánáya*, according to *Sáyaṇa*, should be in the genitive case, *shashṭyarthe chaturthyeshá*; but in his comment on the *Bráhmaṇa* he explains the terms *anushṭhátre yajamánáya tadupakárártham*, for the sake of the benefit of the sacrificing institutor of the ceremony.

[4] *Anhúyantam amúram*: the first refers, according to the

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18. Be born, AGNI, at the sacrifice, for the welfare of the offerer (of the oblation) to the gods: bring hither the immortal deities, the augmenters of the (sacred) rite: present our sacrifice to the gods.

19. Lord of the house, AGNI, we, amongst men, promote thine increase by fuel: may our domestic fires be supplied with all that is essential:[1] enliven us with brilliant radiance.

ANUVÁKA II.

ADHYÁYA V. (*continued*).

SUKTA I. (XVI.)

The deity is AGNI, the *Rishi* BHARADWÁJA; the metre is *Gáyatrí*, modified in the first, sixth, seventh, and eighth verses as *Vardhamáná Gáyatrí*, and, with the exception of the twenty-seventh, forty-seventh, and forty-eighth verses, in which it is *Anushṭubh*, and of the forty-sixth, in which it is *Trishṭubh*: the *Súkta* is of unusual length in this part of the Veda.

1. Thou, AGNI, hast been appointed by the gods, the ministrant for men, the descendants of MANU, at all sacrifices.[2] Varga XXI.

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scholiast, to the legend of *Agni's* attempting at first to run away from the gods, *devebhyah paláyamánam*.

[1] *Asthúri* for *asthúríni gárhapatyáni santuisthúri* is properly a one-horse car or waggon which brings either the *Soma*-plant or fuel: with the negative prefix *asthúri* it implies a non-one-horse cart, that is, a cart with a full team, and, metonymically, its contents, or a full supply of what is wanted for a perfect sacrifice, such as obtains children, cattle, riches, *asthuríṇi, putra pasudhanádibhih sampúrṇáni*.

[2] *Sáma-Veda*, I. 2., II. 824.

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2. Therefore do thou at our sacrifice offer oblations to the great deities with exhilarating flames: bring hither the gods: offer them worship.[1]

3. AGNI, doer of great deeds, creator, thou knowest (how to travel over) with speed (great) roads and (little) paths[2] at sacrifices.

4. BHARATA,[3] with the presenters of the oblation, has joyfully praised thee in thy (twofold capacity),[4] and has worshipped thee, the adorable, with sacrifices.

5. As thou hast conferred these many blessings upon DIVODÁSA when presenting libations, (so now grant them) to the (actual) offerer, BHARADWÁJA.

Varga XXII. 6. Hearing the adoration of the sage, do thou, who art the immortal messenger, bring hither the celestial people.

7. Pious mortals invoke thee, divine AGNI, at sacrifices, to convey their (sacrificial) food to the gods.

8. I glorify thy splendour, and the acts of thee the liberal giver: all who, (through thy favour) enjoy their desires, glorify thee.

9. Thou hast been appointed by MANU, the invoker

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[1] *Ibid.* II. 825.

[2] *Adhvanah pathaścha* are explained severally *mahamárgán*, great roads, *kshudra márgán-scha*, little roads or paths; that is, according to *Sáyaṇa*, put the sacrificer into the right way when he is going wrong in the ceremonial or sacrifice.

[3] *Sáyaṇa* considers *Bharata* here to be the *Rájá*, the son of *Dushyanta*.

[4] In the character of bestowing what is wished for, and removing what is undesired, is twofold; *ishṭa práptyanishṭa-parihárarúpenágnir dwidhá*.

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of the gods, the most wise bearer of oblations (to them) by thy mouth: worship, AGNI, the people of heaven.

10. Come, AGNI, to the (sacrificial) food: being lauded, (come) to convey the oblation (to the gods): sit down as the ministrant priest upon the sacred grass.[1]

11. We augment thee, ANGIRAS, with fuel and with butter: blaze fiercely, youngest (of the gods).[2] Varga XXIII.

12. Divine AGNI, bestow upon us (wealth), excellent, great, and (comprehending) worthy male descendants.[3]

13. The sage, ATHARVAN, extracted thee from upon the lotus-leaf, the head, the support of the universe.[4]

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[1] *Sáma-Veda*, I. 1., II. 10.: the stanza is twice translated by Mr. Colebrooke in his Essays on the Religious Ceremonies of the Brahmans. Asiatic Researches, vol. v., p. 364; vol. VII., p. 272.

[2] *Sáma-Veda*, II. 11., *Yajur-Veda*, 3. 3.

[3] *Sáma-Veda*, II. 12.: *suvíra* or *suviryya* always implies having male descendants, *bonos viros habens*, or *bonorum virorum possessio*.

[4] *Twám pushharád adhi atharvo niramanthata, múrddhno viśwasya vághatah*: the verse occurs in the *Sáma-Veda*, I. 9, and the *Yajush*, 11. 32.: according to *Sáyaṇa*, *pushharád-adhi* means *pushkaraparṇe*, or the lotus-leaf, as by the text *pushkara-parṇe Prajápatir bhúmim aprathayat*, upon the lotus-leaf *Prajápati* made manifest the earth, which probably suggested one of the accounts of the creation in Manu I.: hence, as it supported the earth it may be termed the head, *múrddhan*, or the bearer, *vághata* for *váhaka*, of all things: *Mahídhara* cites a text to shew that *atharvan* means *práṇa*, vital air or life, and *pushkara*, water, and explains the passage, the vital air extracted fire or animal heat from the water, *práṇa udakasakásád-agnim niśeshena mathitaván*: to *vághata* he assigns the usual import of *ṛitvij*, ministrant priest, and explains the last sentence, all the priests churned thee out of the head or top of the wood of attrition: he gives also another explanation, which agrees with that of *Sáyaṇa*.

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14. The *Ṛishi*, DADHYANCH, the son of ATHARVAN, kindled the slayer of VṚITRA, the destroyer of the cities of the *Asuras*.

Varga XXIV.

15. (The *Ṛishi*) PÁTHYA, the showerer, kindled thee, the destroyer of the *Dasyu*, the winner of spoil in battle.

16. Come, AGNI, that I may address to thee other praises in this manner:[1] augment with these libations.

17. Wheresoever, and upon whatsoever thy mind is directed, thou bestowest uncommon vigour, and there thou makest thine abode.

18. Let not thy full (blaze) be distressing to the eye,[2] giver of dwellings to thy humble votaries, and, therefore accept our worship.

19. AGNI, the bearer (of oblations), the destroyer of the enemies of DIVODÁSA, the cognisant of many, the protector of the good, has been brought hither (by our praises).

Varga XXV.

20. Surpassing all earthly things, may he bestow upon us riches, destroying his enemies by his greatness, unresisted, unassailed.

21. Thou hast overspread, AGNI, this vast (firmament) with radiant concentrated lustre, recent like that of old.

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[1] *Itthetará girah: ittha, anena prakárena*, thus, in this manner: *itará*, other, may mean also, according to *Sáyaṇa*, offered by others, or by the *Asuras*, *asuraih kṛitá*: in his commentary on the *Aitareya Bráhmana*, where the verse is cited, 3. 49., he understands it differently, or, other than those offered to the gods, or adverse to the gods, propitiatory of the *Asuras*, *asurebhyah hitáh devaváhyádítará devaviroddhinya ityarthah.*

[2] The text has *nahi párttam akshipadbhuvat: akshi-pat, akshno pátakam vináśakam*, the offender or destroyer of the eye: the verse occurs *Sáma-Veda*, I. 7., II. 57., and *Yajur-*

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22. Sing praise and offer sacrifice, my friends, to the foe-discomfiting, the creator, AGNI.

23. May that AGNI indeed sit down (at our sacrifice), who in every age of man has been the invoker of the gods, the doer of wise deeds, the messenger of the gods, the bearer of oblations.

24. Giver of dwellings, worship on this occasion the two regal divinities, MITRA and VARUṆA, whose acts are holy, the ÁDITYAS, the company of the MARUTS, and heaven and earth.

25. Son of strength, AGNI, the glorious radiance of thee who art immortal, bestows food upon (thy) mortal worshipper.

26. May the donor (of the oblation), propitiating thee by his acts to day, be exalted, and (rendered) very opulent: may (such) mortal be diligent in (thy) praise. Varga XXVI.

27. Those, AGNI, who are protected by thee, wishing for the whole (term of) life (obtain it), overcoming hostile assailants, destroying hostile assailants.

28. May AGNI, with his sharp flame, demolish the devourer (of the oblation): may AGNI grant us riches.

29. JÁTAVEDAS, all-beholder, bring us wealth with good posterity: doer of good deeds, destroy the *Rákshasas*.

30. Preserve us, JÁTAVEDAS, from sin: enunciator of prayer,[1] protect us from the malevolent.

Veda, 26. 13., the preceding verse also occurs in the former 11. 56.

[1] *Brahmaṇaskave* is explained *mantrasya śabdayitar*, oh sounder or articulator of prayer; for *Agni*, it is said, generates articulate sound, and the *Smṛiti* is cited as authority; *manah*

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Varga XXVIII.

31. The malevolent mortal who threatens us with murderous weapon, from him defend us, and also from sin.

32. Scatter, divine AGNI, by thy flame, that evil-doer, the man who seeks to kill us.

33. Subduer of foes, grant to BHARADWÁJA infinite happiness and desirable wealth.

34. May AGNI, propitiated by praise, desirous of (sacrificial) affluence, kindled, bright, and fed with burnt-offerings, destroy all adversaries,[1]

35. Radiant in the embryo of the maternal (earth), on the imperishable (altar); the cherisher of the paternal (heaven),[2] sitting on the seat of sacrifice.

36. Bring to us, JÁTAVEDAS, all-beholder, food with progeny; such (food) as is brilliant in heaven.[3]

37. Strength-begotten AGNI, we, offering (sacrificial) food, address praises to thee who art of pleasing aspect.[4]

38. We have recourse, AGNI, to the shelter of thee,

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háyágnim áhanti, sa prerayati mánutam, marutas-tu urasi charan, mandram janayati swaram, mind excites the fire of the body, that excites the collective vital airs, and they, passing into the breast, engender agreeable, articulate sound.

[1] *Sama-Veda,* I. 4., II. 746.; *Yajur-Veda,* 33. 9.: *Mahidhara* interprets the first part somewhat differently, *Agni* entirely destroys all by manifold worship.

[2] *Garbhe mátuh, pitushpitá*: here, as before, the mother of *Agni* is the earth, the father is heaven: *Agni* is said to be the father or fosterer of his parent heaven, by transmitting to it the flame and smoke of burnt-offerings: also *Sáma-Veda,* II. 747.

[3] *Sáma-Veda,* II. 748.

[4] *Ibid.* II. 1055.

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the lustrous, the golden-feathered, as to the shade (of a tree).[1]

39. Thou, AGNI, who art like a fierce archer, or like a sharp-horned bull, hast destroyed the cities (of the *Asuras*).[2]

40. (Worship) that AGNI whom (the priests) bear in their hands like a new-born babe; the devourer (of the oblation), the (conveyer of the) holy sacrifices of men.

41. Conduct the divine (AGNI), the bestower of infinite wealth, to (receive charge of) the food of the gods: let him sit down on his appropriate seat. Varga XXIX.

42. (Welcome him) as soon as born, like a beloved guest, and place the lord of the mansion upon the sacred (altar) whence wisdom is derived.[3]

43. Harness, divine AGNI, thy well-trained horses, who bear thee quickly to the sacrifice.[4]

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[1] *Sáma-Veda*, II. 1056.

[2] The scholiast here identifies *Agni* with *Rudra* as the destroyer of the cities of Tripura: the identification is authorised by the Vaidik text, *Rudro vá esho yad Agnih*, also *Sáman*, II. 1057.

[3] This and the preceding verse are to be recited, it is said, when the fire that has been produced by attrition is applied to kindle the *áhavaníya*, or fire of burnt-offerings: they are both quoted in the *Aitareya Bráhmaṇa*, 1. 16., and with *Sáyaṇa's* gloss to this effect, but some of the terms are differently explained and applied; thus, *Agni* is to be considered as the guest, not of the sacrificer, but of the *áhavaníya* fire, and *játavedasi* is also applied to the latter, as knowing the birth of the churned fire, to whom it is a giver of delight, *ṣyona*, *sukhakara*, by giving him a welcome reception.

[4] *Manyave*, synonymous with *yajnáya*, as *manyur*, *yágah*: *Mahídhara*, *Yajush*, 13. 36., gives the same interpretation: it occurs also *Sáma-Veda*, I. 25.

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44. Come, AGNI, to our presence; bring hither the gods to partake of the (sacrificial) viands, to drink the *Soma*-juice.

45 Blaze up, AGNI, bearer of oblations: shine, undecaying AGNI, radiant with undecaying lustre.

Varga XXX. 46. Whatever mortal, offering oblations, worships a deity with (sacrificial) food, let him at the ceremony also worship AGNI, the invoker of heaven and earth, the sacrificer with truth; let him adore (AGNI) with uplifted hands.

47. We offer to thee, AGNI, the oblation sanctified by the heart, and (identified) with the sacred verse: may the vigorous bulls and the cows be (as such an oblation) to thee.[1]

48. The gods kindle AGNI as the chief (of them); as the especial destroyer of VRITRA; by whom the treasures (of the *Asuras*) are carried off; by whom the *Rákshasas* are destroyed.

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[1] *Te te bhavantu ukshaṇa ṛishabháso vaṣá uta*, may these vigorous bulls or the cows be for thee: the scholiast intimates their being offered to *Agni* as victims, *ṛishabhavaṣárúpeṇa pariṇatam san twadbhakshanáya* (*havir*) *bhavatu*, let the oblation, matured in the form of bulls or cows, be for thy food.

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ADHYÁYA VI.

MAṆḌALA VI. (*continued*).

ANUVÁKA II. (*continued*).

SÚKTA II. (XVII.)

The deity is INDRA; the *Ṛishi* BHARADWÁJA; the metre is *Trishṭubh*

1. Fierce INDRA, glorified by us, drink that *Soma*, (animated) by which thou hast discovered the vast herd of cattle (stolen by the *Paṇis*), and, overcomer of enemies, wielder of the thunderbolt, thou hast slain, by thy strength all opposing foes. Varga I.

2. Drink it, INDRA, thou who enjoyest the flavourless *Soma*; thou who art the preserver, the handsome-chinned, the showerer (of benefits) on those who praise thee; who art the breaker of mountains, the wielder of the thunderbolt, the curber of steeds, do thou bestow upon us various food.

3. Drink it as of old, and may it exhilarate thee: hear our prayer, and be exalted by our praises; make the sun visible, nourish us with food, destroy our enemies, rescue the cattle.

4. Abounding in food, INDRA, let these exhilarating draughts copiously bedew thee, the resplendent: let the inebriating juices delight thee who art mighty, deficient in no (excellence), powerful, manifold, the overcomer of foes.

5. By which (juices) being exhilarated thou hast appointed the sun and the dawn (to their offices), driving away the solid (glooms): thou hast penetrated, INDRA, the mountain, unmoved from its own seat, concealing the cattle.

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Varga II.

6. By thy wisdom, by thy deeds, through thy power, thou hast developed the mature (milk) in the immature (udders), thou hast opened the strong doors for the cattle (to come forth): associated with the *Angirasas*, thou hast liberated the cows from their fold.

7. Thou hast filled the wide earth, INDRA, with (the fame of) thy deeds: thou, the mighty one, hast propped up the vast heaven: thou hast sustained the heaven and earth, whose children are the gods, (and who are) the old and mighty parents of sacrifice.[1]

8. All the gods then placed thee, INDRA, as their mighty chief in front for battle: when the impious (*Asuras*) assailed the deities: the MARUTS supported INDRA in the conflict.[2]

9. The heaven bowed down in the two-fold dread of thy thunderbolt, and thy individual wrath, when INDRA, the giver of food, struck to the sleep (of death) the assailing AHI.

10. Fierce INDRA, TWASHṬRI constructed for thee, the mighty one, the thousand-edged, the hundred-angled thunderbolt, wherewith thou hast crushed the ambitious, audacious, loud-shouting AHI.

Varga III.

11. For thee, INDRA, whom all the MARUTS, alike pleased, exalt, may PÚSHAN and VISHṆU dress for thee a hundred buffaloes,[3] and to him may the three

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[1] *Pratne mátarà yahvír ṛitasya*, which may be also rendered, according to *Sáyaṇa*, the ancient parents, the offspring of *Brahmá*: *ṛitasya, brahmaṇo, yahví putryau, yahu* being a synonyme of *Apatya, Nighantu*, 2. 2.

[2] According to the legend the gods ran away, the *Maruts* alone stood by *Indra*.

[3] *Pachat ṣatam mahiskán tubhyam*, may he cook for thee a

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streams[1] flow with the inebriating, foe-destroying *Soma*.

12. Thou hast set free the greatly obstructed and arrested water of the rivers, the afflux of the waters: thou hast directed them, INDRA, upon their downward paths: thou hast sent them rapidly down to the ocean.

13. May our new prayer bring to our protection thee, INDRA, who art the maker of all these (things that exist): who art mighty, fierce, undecaying, the giver of strength, having excellent descendants, the MARUTS, well-armed, the bearer of the thunderbolt.

14. Do thou, resplendent INDRA, uphold us who are devout, for (the obtaining of) food, of sustenance, of nourishment, of wealth:[2] bestow upon BHARADWÁJA pious posterity, with numerous attendants: be with us, INDRA, every future day.

15. May we, by this (praise), obtain food granted by the deity: may we, blessed with excellent male descendants, be happy for a hundred winters.

SÚKTA III. (XVIII.)

The deity, *Ṛishi*, and metre as before.

1. Praise him who is INDRA, the invoked of many, endowed with overpowering vigour, the destroyer (of Varga IV.

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hundred male animals: *pum-paśún pachet* is the explanation: there is no nominative except *Púshan*, which is in the following hemistich, and which is followed by *Vishṇu* without a copulative.

[4] *Tríṇi saránsi* mean, according to the scholiast, three cups or vessels called *Áhavanis*, holding the *Soma* which has been purified or filtered into the pitcher, the *droṇakalaśa*.

[5] *Vájáya, śravase, ishe cha ráye*: the three first are synonymes, meaning food.

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foes), unharmed by them: exalt with these praises the irresistible, fierce, victorious INDRA, the showerer (of benefits) upon mankind.

2. He is ever the combatant, the donor, the engaged in battle, the sympathizer (with the sacrificer), the benefactor of many, the loud-sounding, the partaker of the stale libation, the stirrer up of dust (in strife), the chief protector of men the descendants of MANU, the endowed with strength.

3. Thou art he who has quickly humbled the *Dasyus*: thou art the chief one who has given posterity to the *Árya*: but, INDRA, is not verily thy power such? if it be not, then in due season confess.[1]

4. Yet, most mighty one, I believe that power is verily always in thee, who art manifest at many rites, and art the enemy of (our) enemies: (the power) that is fierce in the fierce one, most mighty in the mighty one, most unassailable in the subduer (of foes).

5. May that our ancient friendship with thee ever endure; as when, along with the *Angirasas*, celebrating thy praises, thou, beautiful INDRA, caster down of the immoveable (rocks), didst verily slay *Bala*, hurling (his darts against thee), and force open his cities, and all his gates.

Varga V.

6. Fierce INDRA, maker of rulers, thou art he who is to be invoked with praises in a great conflict: thou art he (who is to be invoked) for sons and grandsons, he, the wielder of the thunderbolt, who is to be especially glorified in battles.

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[1] Not beholding *Indra*, the scholiast says, the *Rishi* begins to question his attributes and power: in the succeeding verse he expresses his belief in their existence.

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7. With immortal, foe-humiliating might, he has promoted the (multiplied) birth of mankind: he, the chief of leaders, dwells in the same dwelling with fame, with strength, with riches, with heroism

8. He who is never perplexed, who is no engenderer of that which is in vain, whose name is renowned, who promptly (exerts himself) for the overturning of the cities (of the *Asuras*), and for the destruction (of his foes): thou, (INDRA), hast indeed slain CHUMURI, DHUNI, PIPRU, ṢAMBARA, and ṢUSHṆA.[1]

9. (Endowed) with upward-rising, foe-thinning, and glorified (vigour), ascend thy car for the destruction of VṚITRA: take the thunderbolt in thy right hand, and baffle, giver of wealth, the devices (of the *Asuras*).

10. In like manner as AGNI consumes the dry forest, so, INDRA, thy weapon (destroys thine enemies): as (formidable as thy) fearful shaft, consume the *Rákshasas*: thou who hast crushed them with thy resistless and mighty (weapon), hast shouted aloud (in the combat) and demolished all evil things.

11. Opulent INDRA, Son of strength, the invoked of many, whose union (with energy) the impious is unable to disjoin, come down to us with thousands of riches by very powerful conveyances.[2] Varga VI.

12. The vastness of the affluent, ancient (INDRA), the demolisher (of foes), exceeds that of the heaven and the earth: there is no antagonist, no counterpart, no recipient of him abounding in wisdom, victorious (in war).

[1] All these have been mentioned before, see vols. I. and II.

[2] *Pathibhis-tuvi vájebhih*: *Sáyaṇa* renders the first by *váhaih*, vehicles, or sometimes horses, so considered: the epithet he translates *bahubalaih*, very strong or powerful.

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13. That exploit is celebrated in the present day (which thou hast) achieved for KUTSA, for ÁYU, for ATITHIGVAN: to him thou hast given many thousands (of riches), and thou hast quickly elevated TURVAYÁNA over the earth by thy power.

14. Divine INDRA, all the gods have glorified thee, the wisest of the wise, for the destruction of AHI: when propitiated, thou hast given wealth to the distressed worshipper, and to his posterity.[2]

15. The heaven and earth, and the immortal gods, acknowledge thy might: doer of many deeds, do that which is yet undone by thee, give birth to a new hymn at (thy) sacrifices.

SÚKTA IV. (XIX.)

Deity, *Rishi*, and metre as before.

Varga VII.

1. May the great INDRA, who is as a monarch, the fulfiller (of the desires) of men, come hither: may he who is mighty over the two (realms of space), uninjurable by (hostile) efforts, increase (in capacity) for heroism in our presence: may he who is great (in body), eminent (in qualities), be honoured by the performers (of pious acts).[3]

2. Our praise encourages INDRA to munificence,

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[1] The same as *Divodás*, to whom *Indra* gave the spoils of *Sambara*.

[2] *Yatra varivo bádhitáya dive janáya tanve gṛiṇánah karah* is explained *yasmin kále píḍitaya stotre janáya, tat-tanayáya cha dhanam stúyamáno adadáh*, as translated in the text; but *Sáyaṇa* admits another rendering, which he makes, when being praised, thou hast given ease to the celestial people through the relief, *tanve, ṣobháyai*, caused by the demolition of *Ahi*.

[3] *Yajur-Veda*, 7. 39.: *Mahídhara's* explanation is to the same purport, although he renders some of the epithets rather differently.

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the vast, quick-moving, undecaying, ever-youthful INDRA, mighty with unsurpassable strength, who rapidly grows to greatness.

3. Extend towards us thy long, active, and bountiful hands, (to bring us) food: be about us, lowly-minded INDRA, in battle, as a herdsman (tends) the herds of cattle.

4. Desiring sustenance, we invoke thee, the renowned INDRA, on this occasion, the destroyer (of enemies), together with his powerful allies (the MARUTS): as his ancient adorers have been, (may we be), exempt from blame, irreproachable, unharmed.

5. In him who is observant of pious rites, who is a giver of wealth, who is exalted by the *Soma* beverage, the (lord) of desirable riches, the distributer of food, (in him) the treasures fit (for his worshippers) congregate like rivers flowing into the ocean.

6. Bestow upon us, hero INDRA, most vigorous vigour: subduer (of enemies, bestow upon us) most energetic and fierce energy: grant, lord of steeds, all the bright and invigorating (treasures) fit for men, to make us happy. Varga VIII.

7. Impart to us, INDRA, that thine invigorating exultation which overcomes enemies, and is irresistible, whereby, protected by thee, triumphant we may glorify thee for the sake of (obtaining) sons and grandsons.

8. Bestow upon us, INDRA, vigorous strength, the realizer of wealth, great and propitious, wherewith, through thy protection, we may destroy our enemies in battles, whether they be kinsmen or strangers.

9. May thine invigorating strength come from the west, from the north, from the south, from the east;

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may it come to us from every quarter: grant us riches combined with felicity.

10. We enjoy, INDRA, through thy guiding protection, desirable affluence along with descendants and reputation: grant us, sovereign, who rulest over (earthly and heavenly) riches, vast, desirable, and infinite treasure.

11. We invoke on this occasion for his present protection, that INDRA who is attended by the MARUTS; who is the showerer (of benefits); augmenting (in prowess); the unreviled of foes, radiant, ruling, all-subduing, fierce, the giver of strength.

12. Wielder of the thunderbolt, humble that man who looks upon himself as the greatest amongst those men of whom I am: we invoke thee now to (descend) upon the earth at the time of battle, and for (the sake of obtaining) sons and grandsons.

13. Invoked of many, may we, through these thy friendly (praises), ever be superior to successive foes, destroying, oh hero, both (classes of) enemies, (kindred or unallied); and may we, protected by thee, be happy with abundant riches.

SÚKTA V. (XX.)

The deity, *Ṛishi*, and metre as before; in the seventh stanza the latter is *Virâj*.

Varga IX.

1. INDRA, Son of strength, grant us (a son),[1] the possessor of thousands, the owner of cultivated lands,

[1] The text has no substantive, but the epithets evidently allude to some one individual, or, as *Sâyaṇa* understands them, to a son, *putram*, who is metaphorically the riches of a family, and its defence against enemies, *putrarûpam dhanam, rayir yo ṣavasâ ṣatrún ákrámet.*

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the subduer of foes, the riches that may overcome men in battles by strength, as the radiant (sun) overspreads the earth by his rays.

2. To thee, INDRA, as to the sun, all strength has verily been given by the gods;[1] so that, drinker of the stale *Soma*, associated with VISHṆU, thou mightest slay the hostile AHI[2] obstructina the waters.

3. When INDRA, the destroyer, the most mighty, the strongest of the strong, the giver of food, the possessor of vast splendour, received (the thunderbolt), the shatterer of all the cities (of the *Asuras*), he became the lord of the sweet *Soma* beverage.

4. The PANIS, INDRA, fled, with hundreds (of *Asuras*), from the sage, thy worshipper[3] (and ally) in battle: neither did he, (INDRA), suffer the deceptions of the powerful ṢUSHṆA to prevail over his weapons, nor did he (leave him) any of his sustenance.

5. When ṢUSHṆA passed away upon the falling of the thunderbolt, then the universal strength of the great oppressor was annihilated; and INDRA enlarged their common car for (the use of) his charioteer KUTSA, for (the sake of) the worship of the sun.[4]

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[1] *Devebhih*, *Sáyaṇa* renders by *stotṛíbhih*, observing, *stotraih stúyamáná devatá balavatí*, a deity becomes strong, being praised with praises.

[2] *Ahim vṛitram* may be also rendered the destroyer, *hantáram*, *Vṛitra*.

[3] *Daṣonaye kavaye*: the scholiast asserts that the dative is put for the ablative, and that the terms are equivalent to *bahu kávishkát medháviṇah*, from the wise man offering many oblations, that is, *twatsahayakutsát*, from *kutsa*, thy ally: in verse 8. of this *Súkta*, *Daṣoni* occurs, as elsewhere, as the name of an *Asura*.

[4] *Súryasya sátau*, *bhajane nimittabhute* is the explanation

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X. 6. And the hawk bore to INDRA the exhilarating *Soma*, when, bruising the head of the oppressor NAMACHI, and protecting the slumbering NAMI, the son of SAYA, he provided, for the well-being (of the sage), riches and food.

7. Thou hast scattered by force, wielder of the thunderbolt, the strong cities of the deadly-deluding PIPRU:[1] thou hast given, bountiful INDRA, uninjurable wealth to RIJISWÁT, the donor of sacrificial gifts.

8. INDRA, the granter of wished-for felicity, compelled the many-fraudulent ETASA and DASONI, TÚTUJI, TUGRA, and IBHA, always to come submissively to (the *Raja*) DYOTANA, as a son (comes before a mother.

9. Bearing in his hand the foe-destroying thunderbolt, INDRA, unresisted, demolishing these his adversaries; he mounts his two-horse (car), as a warrior (ascends) his chariot; harnessed at a word, his steeds convey the mighty INDRA.

10. (Favoured) by thy protection, INDRA, we solicit new (wealth): by this adoration men[2] glorify thee at sacrifices, for that thou hast shattered with thy bolt the seven cities of ṢARAT,[3] killing the opponents (of sacred rites), and giving (their spoils) to PURUKUTSA.

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of *Sáyaṇa*, and *samánuratham vistírnam akarot* is his interpretation of the *uru ṣa saratham kar* of the text: *Kutsa* is the reputed author of the hymns to *Súrya* and *Uṣhas*: see vol. I, pp. 296, 304.

[1] See vol. I. p. 137, verse 5.

[2] *Púravah* is the term of the text rendered *manushyah* in the comment.

[3] *Sarat* is said to be the name of an *Asura*.

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11. Desirous of opulence, thou, INDRA, hast been an ancient benefactor of UṢANAS, the son of KAVI: having slain NAVAVÁSTWA, thou hast given back his own grandson, who was (fit) to be restored to the grandfather.

12. Thou, INDRA, who makest (thine enemies) tremble, hast caused the waters, detained by DHUNI, to flow like rushing rivers: so, hero, when, having crossed the ocean, thou hast reached the shore, thou hast brought over in safety TURVASA and YADU.[1]

13. All this, INDRA, has been thy work in war: thou hast put to sleep, (in death), the slumbering DHUNI and CHUMURI; and thereupon DABHÍTI, pouring the libation, preparing the oblation, and supplying the fuel, has glorified thee with *Soma* offerings.

SÚKTA VI. (XXI.)

The deity, *Ṛishi*, and metre as before; except in stanzas nine and eleven, where the VIṢWADEVAS take the place of INDRA.

1. These earnest adorations of the much-desiring worshipper glorify thee, hero, INDRA, who art adorable: mounted on thy car, undecaying, ever new, and to whom the wealth (of sacrifice), the most excellent opulence, proceeds. Varga XI.

2. I glorify that INDRA who is propitiated by praises, exalted by sacrifices, who knows all things; the magnitude of whom, the possessor of various wisdom, exceeds in vastness (that of) heaven and earth.

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[1] *Samudram atipraparshi, samudraṃ atikramya pratírṇo bhavasi*, when thou art crossed, having traversed the ocean, thou hast brought across *Turvasa* and *Yadu*, both standing on the further shore, *samudrapáre tishtantau apárayah.*

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3. He who made the indistinct, wide-spreading darkness distinct with the sun: whenever, possessor of strength, mortals are seeking to adore the dwelling of thee who art immortal, they harm not (any living being).[1]

4. What is he, the INDRA who has done these deeds? what region does he frequent? among what people (does he abide)? what worship, INDRA, gives satisfaction to thy mind? what praise is able to gratify thee? which of thy invokers (is most acceptable to thee)?

5. Doer of many deeds, these elders, born in former times, engaged in sacred rites, have been, as they are now, thy friends; so have those of mediæval and those of recent (date): therefore, invoked of many, take notice of thy (present) humble (adorer).

Varga XII. 6. Humble (worshippers), adoring him, commemorate, INDRA, thy excellent, ancient, and glorious (deeds): so, hero, who art attracted by prayer,[2] we praise thee who art mighty, for those great actions with which we are acquainted.

7. The strength of the *Rákshasas* is concentrated against thee: bear up well against that mighty manifested (effort): scatter them, valiant (INDRA), with thy old associate, thy friend, the thunderbolt.

8. Supporter of (thy) worshippers, hero, INDRA, listen (to the praises) of thy present adorer, for thou hast always attended to invocations at sacrifices in ancient times, as the kinsman of our forefathers.[3]

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[1] The text has only *na minantí, na hinsantí:* the scholiast supplies the object, *kim api práṇijátam.*

[2] *Brahmaváhah* is explained *mantrairvahaníyah,* to be borne or conveyed by prayers.

[3] *Pitṛínám ápih, bandhuh:* according to *Sáyaṇa* the *Angirasas* are intended.

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9. Propitiate to-day, for our protection and preservation, VARUṆA, MITRA, INDRA, and the MARUTS, PÚSHAN, VISHṆU, AGNI of many rites, SAVITṚI, the herbs, the mountains.

10. INDRA, of great power, and to be devoutly worshipped, these thine adorers glorify thee with hymns: do thou, who art invoked, hear the invocation of (him) invoking thee, for there is no other divinity than thou, immortal (INDRA), such as thou art.

11. Come quickly, Son of strength, thou who knowest (all things), upon my prayer; together with all the adorable (divinities): they who, with the tongue of AGNI, are partakers of the sacrifice, who rendered MANU (victorious) over his adversaries.[1]

12. Constructor of paths, who art cognizant (of all things), be our preceder, whether in easy or difficult (ways): bring to us food, INDRA, with those thy (steeds), who are unwearied, large, and bearers of great burthens.

SÚKTA VII. (XXII.)

The deity, *Ṛishi*, and metre as before.

1. I glorify with these praises, INDRA, who alone is to be invoked by man: who comes (to his worshippers) the showerer (of benefits), the vigorous, the observer of truth, the subduer of foes, the possessor of manifold knowledge, the mighty. Varga XIII.

2. To him the seven sages, our ancient progenitors, performing the nine days rite, were offerers of (sacrificial) food, celebrating with hymns the very strong

[1] *Ye Manum chakrur uparam dasáya ṣatrúnam*, or *dasyúnám uparibhavam*, who made *Manu* the *Rajarshi*, *manum rájarshim*, over, or the overcomer of enemies, or of the *Dasyus*.

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(INDRA), the humiliator of foes, the traverser of the heavens, the dweller in the clouds, whose commands are not to be disobeyed.

3. We solicit that INDRA for wealth, comprehending numerous descendants, followers, and much cattle, and which is undisturbed, imperishable, and the source of felicity: such riches, lord of steeds, bestow upon us to make us happy.

4. If, INDRA, thy worshippers have formerly obtained felicity, confer that also upon us: irresistible INDRA, subduer of foes, invoked of many, abounding in wealth, what is the portion, what the offering (due) to thee who art the slayer of the *Asuras*?

5. He whose ceremonial and eulogistic hymn is commemorating INDRA, the holder of the thunderbolt, seated in his car, the accepter of many, the doer of many great deeds, the bestower of strength, proceeds promptly to acquire happiness, and encounters (with confidence) the malevolent.

Varga XIV.

6. Self-invigorated INDRA, thou hast crushed by thy knotted (thunderbolt), quick as thought, that VRITRA, growing in strength by this cunning:[1] very radiant and mighty (INDRA), thou hast demolished by (thine) irresistible (shaft) the unyielding, compact, and strong (cities of the *Asuras*).

7. (I have undertaken) to spread around with a new hymn, as it was done of old, (the glory of) thee, the ancient and most mighty (INDRA): may that INDRA, who is illimitable, and is a sure conveyance, bear us over all difficulties.

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[1] *Ayá máyayá vávṛidhánam*, by this guile or deception, but what that was is not specified.

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8. Make hot the regions of earth, of heaven, of mid air, for the oppressive race (of the *Rákshasas*): showerer (of benefits), consume them everywhere with thy radiance, make the heaven and the firmament (too) hot for the impious.[1]

9. Bright-flaming INDRA, thou art the king of the people of heaven, and of the moving races of earth: grasp in thy right hand the thunderbolt, wherewith, INDRA, who art beyond all praise, thou bafflest all the devices (of the *Asuras*).

10. Bring to us, INDRA, concentrated, vast, and unassailable prosperity beyond the reach of enemies, and by which, wielder of the thunderbolt, thou hast rendered human enemies, whether *Dásas* or *Áryas*, easy to be overcome.

11. Invoked of many, creator, object of sacrifice, come to us with thy all-admired steeds, whom neither *Asura* nor deity arrests: come with them quickly to our presence.

SÚKTA VIII. (XXIII.)

The deity, *Ṛishi*, and metre as before.

1. When the *Soma*-juice, INDRA, is being effused, the sacred hymn chaunted, the prayer recited, be thou prepared (to harness thy horses), or, MAGHAVAN, with thy horses ready harnessed, come (hither), bearing the thunderbolt in thy hand. Varga XV.

2. Or as, although engaged in heaven in the hero-animating conflict with foes, thou protectest the of-

[1] *Brahmadwishe* the scholiast explains *bráhmaṇa dweshṭre*, the hater of Brahmans, but it may also import the enemy or hater of the Veda, or of prayer.

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ferer of the libation, and humblest, undaunted INDRA, the *Dasyus*, the disturbers of the pious and terrified worshipper, (so do thou come when the *Soma* is effused).[1]

3. May INDRA be the drinker of the effused *Soma*, he who is the fierce conductor of the worshipper to security: may he be the donor of the world to the presenter of the libation, the giver of wealth to the man who adores him.

4. May INDRA, with his steeds, come to as many (daily) rites (as may be celebrated), bearing the thunderbolt, drinking the *Soma*, bestowing cattle, granting manly and multiplied posterity, hearing the invocation of his adorer, and being the accepter of (our) praises.

5. To that INDRA, who of old has rendered us good offices, we address (the praise) that he is pleased by: we celebrate him when the *Soma* is effused, repeating the prayer that the (sacrificial) food (offered) to INDRA may be for his augmentation.

Varga XVI.

6. Since, INDRA, thou hast made the (sacred) prayers (the means of) thy augmentation, we address such to thee, along with our praises: may we, drinker of the effused libation, offer gratifying and acceptable eulogies with (our) sacrifices.

7. Accept, INDRA, who art condescending, our cakes and butter: drink the *Soma* mixed with curds: sit down upon this sacred grass (strewn by) the worshipper: grant ample possessions to him who depends upon thee.

[1] There is no verb in the text, but the commentator considers that 'come' is brought on from the preceding stanza, and adds, when the *Soma* is poured forth.

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8. Rejoice, fierce INDRA, according to thy pleasure: let these libations reach thee: invoked of many, may these our invocations ascend to thee: may this praise influence thee for our protection.

9. Friends, when the libations are effused, do you satisfy that liberal INDRA with the *Soma*-juices: let there be plenty for him, that (he may provide) for our nourishment: INDRA never neglects the care of him who presents copious libations.

10. Thus has INDRA, the lord of the opulent, been glorified by the BHARADWÁJAS, upon the libation being effused, that he may be the director of his eulogist (to virtue), that INDRA may be the giver of all desirable riches.

ANUVÁKÁ III.

SÚKTA I. (XXIV.)

The deity, *Ṛishi*, and metre as before.

1. At the rites at which the *Soma* (is offered) the exhilaration (produced) in INDRA is a shower (of benefits to the offerer); so is the chaunted hymn with the (recited) prayer: therefore the drinker of the *Soma*, the partaker of the stale *Soma*, MAGHAVAN, is to be propitiated by men with praises: dweller in heaven, he is the lord of sacred songs, unwearied in the protection (of his votaries). Varga XVII.

2. The surpasser (of foes), a hero, the friend of man, the discriminator, the hearer of the invocation, the great protector of his adorers, the giver of dwellings, the ruler of men. the cherisher of his worshippers, the

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bestower of food, grants us, when glorified at the sacrifice, (abundant) sustenance.

3. Mighty hero, by thy magnitude, (the extent) of heaven and earth is exceeded, as the axle by the (circumference of the) wheels: invoked of many, thy numerous benefits, INDRA, spread out like the branches of a tree.

4. Accomplisher of many acts, the energies of thee who art (ever) active (congregate from all directions), like the converging tracks of cattle:[1] they are the bonds (of foes), themselves unfettered, munificent INDRA, like the tethers of (many) calves.[2]

5. INDRA achieves one act to-day, another to-morrow, evil and good repeatedly: may he, and MITRA, VARUṆA, PÚSHAN, ARYA, be on this occasion promoters of the desired result.

Varga XVIII. 6. By praises and by sacrifices, INDRA, (men) bring down (what they desire) from thee, as the waters (descend) from the top of the mountain: desirous of food, they approach thee, who art accessible by praise, with these their eulogies, as (eagerly as) coursers rush to battle.[3]

7. May the person of that vast INDRA, celebrated

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[1] *Sáháh śaktaya*, abilities, energies; the following text has no verb: the scholiast supplies *sarvatah samcharanti*, come together from all sides, and he explains the simile *gavám iva śrutáyah sancharaṇíh* by *dhenúnám márgáh yathá sarvatra sancháriṇo bhavanti*, as the paths of milch kine are everywhere going together.

[2] *Vatsánám na tantayah*, like long ropes used to tie a number of calves together, is *Sáyaṇa's* translation.

[3] The verse occurs in the *Sáma-Veda*, I. 68., but with some variety of reading, and is there addressed to *Agni*.

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by praises and prayers, ever increase; INDRA, whom neither years nor months make old, nor days enfeeble.

8. Glorified by us, he bows not down to the robust, nor to the resolute, nor to the persevering (worshipper) who is instigated by the (irreligious) *Dasyus*: the lofty mountains are easy of access to INDRA; to him there is a bottom in the (lowest) deep.

9. Powerful INDRA, drinker of the *Soma*-juice, (actuated) by a profound and comprehensive (purpose), grant us food and strength: be ever diligent, benevolent INDRA, for our protection by day and by night.

10. Accompany, INDRA, the leader in battle for his protection; defend him against a near (or distant) foe; protect him from an enemy, whether in (his) house or in a forest, and may we, blessed with excellent male descendants, be happy for a hundred winters.

SÚKTA II. (XXV.)

Deity, *Ṛishi*, and metre as before.

1. Powerful INDRA, with these (thy protections), whether the protection be little, great, or middling, defend us for the destruction of our foes: supply us, fierce INDRA, who art mighty, with those viands (that are needed). Varga XIX.

2. (Induced) by these (praises),[1] protecting our assailing host, baffle, INDRA, the wrath of the enemy: (induced) by them, overthrow, on the part of the *Árya*, all the servile races everywhere abiding.[2]

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[1] The text has only *aúhiḥ* by these, which *Sáyaṇa* explains *asmadíyábhiḥ stutibhiḥ*, by our praises; or it might have been thought to refer to the preceding stanza, *ábhir-útibhiḥ* with these protections.

[2] *Viswá abhiyujo vishúchír áryáya viṣo ava tárir-dásiḥ*:

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3. Annihilate, INDRA, the strength of those who, whether kinsmen or unrelated, present themselves before us, exerting themselves as adversaries: enfeeble their prowess, put them to flight.

4. The hero, (favoured by thee), assuredly slays the (hostile) hero by his bodily prowess, when, both excelling in personal strength, they strive together in conflict, or when, clamorous, they dispute for (the sake of) sons, of grandsons, of cattle, of water, of land.

5. But thee (no one) resists, neither the hero, nor the fleet runner, nor the resolute, nor the combatant confiding (in his valour); neither of these, INDRA, is a match for thee: thou art superior to all these persons.

Varga XX.

6. Of both these (disputants), that one acquires wealth whose priests invoke (INDRA) at the sacrifice, whether they contend emulous for (the overthrow of) a powerful enemy, or for a dwelling peopled with dependants.

7. Therefore, INDRA, when thy people tremble (with fear), protect them; be to them a defender: may those who are our chief leaders be enjoyers (of thy favour), as well as those (thy) worshippers who have placed us foremost (to perform the sacrifice).

8. All (power) has been successively conceded verily to thee, INDRA, who art mighty, for the destruction of the foe: suitable vigour, suitable strength in battle (has been given) to thee, adorable INDRA, by the gods.

9. So (glorified by us), INDRA, animate us (to

Sáyaṇa explains *vishúchíh sarvatra vartamánáh*, as if the anti-Hindu population occupied most parts of the country.

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overcome) our enemies in battle: overthrow our impious, malevolent (foes), and may we, BHARADWÁJAS, praising thee, assuredly possess habitations, with (abundant) food.

SÚKTA III. (XXVI.)

The deity, *Ṛishi*, and metre as before.

1. Hear us, INDRA, when, offering libations, we call upon thee for obtaining abundant food: grant us decided protection when on a future day men are assembling for battle. Varga XXI.

2. The son of VÁJINÍ, (BHARADWÁJA), offering (sacrificial) viands, invokes thee for (the sake of) acquiring obtainable and abundant food: (he invokes) thee, INDRA, the preserver of the good, the defender (from the wicked), when enemies (assail him): he depends upon thee when, lifting up his fist, he is fighting for (his) cattle.

3. Thou hast animated the sage with (the hope of) obtaining food; thou hast cut to pieces ṢUSHṆA for KUTSA, the donor of the oblation: thou hast struck off the head (of SAMBARA), imagining himself invulnerable,[1] intending to give pleasure to ATITHIGVAN.

4. Thou hast brought to VṚISHABHA a great war-chariot; thou hast protected him warring for ten days: thou hast slain TUGRA along with VETASU:[2] thou hast exalted TUJI glorifying thee.

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[1] The text has only *amarmaṇaḥ*, which the commentator explains *marmahínam átmánam manyamánasya*, of him thinking himself devoid of any fatally vulnerable part: he applies it also to *Ṣambara*.

[2] *Vetasave sachá: Vetasu* is in other places the name of an *Asura*, and it may be so here, the fifth case being used for the

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5. INDRA, who art the subduer (of foes), thou hast achieved a glorious (deed), inasmuch as thou hast scattered, hero, the hundreds and thousands (of the host of ṢAMBARA), hast slain the slave ṢAMBARA (when issuing) from the mountain,[1] and hast protected, DIVODÁSA with marvellous protections.

Varga XXII.

6. Delighted by libations offered with faith, thou hast consigned CHUMURI to the sleep (of death) on behalf of DABHÍTI, and, bestowing (the maiden) RAJI upon PIṬHÍNAS,[2] thou hast, by thy contrivance,[3] destroyed sixty thousand (warriors) at once.

7. May I, with my fellow-worshippers, obtain that thy most excellent felicity and vigour, which, most mighty INDRA, associate of heroes, the pious celebrate (as bestowed) by thee, who art the humiliator (of foes), the protector of the three (worlds).

8. May we, adorable INDRA, thy friends, at this thy worship, offered for (the acquirement of) wealth, be held most dear to thee: may KSHATRAṢRÍ, the son of PRATARDANA, (my patron), be most illustrious through the destruction of foes, and the attainment of riches.

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third, or *Vetasuná saha*; but *Sáyaṇa* suggests that it may be the name of a Raja, of whom *Indra* is the ally against *Tugra*, whom he has slain for the sake of *Vetasu*: *Vrishabha* is also said to be the name of a prince.

[1] See vol. II. p. 237, verse 11.

[2] *Rajim Pitḥínase daṣasyan*: *Raji* is explained by the scholiast *etadákhyám kanyám* a maiden so called; or it may be a synonyme of *rájyam*, kingdom, dominion.

[3] *Sachyá*, which the scholiast renders *prajnayá*; but it may also import *karmaná*, by act or exploit: as to the number of slain, although probably *Asuras* are intended, yet the specification intimates familiarity with numerous armies and sanguinary conflicts.

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SÚKTA IV. (XXVII.)

The deity, *Ṛishi*, and metre as before, but in the last stanza, gift or generosity is considered to be the divinity.

Varga XXIII.

1. What has INDRA done in the exhilaration of this (*Soma*)? what has he done on quaffing this (libation)? what has he done in friendship for this (*Soma*)? what have former, what have recent adorers obtained from thee in the chamber of this (libation)?[1]

2. Verily, in the exhilaration of this (*Soma*) INDRA has done a good deed; on quaffing the libation (he has done) a good deed; (he has done) a good deed in friendship for this *Soma*: former as well as recent adorers have obtained good of thee in the chamber (of the libation).

3. We acknowledge no one, MAGHAVAN, of greatness equal to thine, nor one of like affluence, nor one of equally glorifiable riches, nor has (such as) thy power been ever seen (in any other).

4. Such as thy power (is) it has been comprehended (by us) as that wherewith thou hast slain the race of VARAṢIKHA,[2] when the boldest (of them) was demolished by the noise of thy thunderbolt hurled with (all thy) force.

5. Favouring ABHYAVARTIN, the son of CHAYAMÁNA,[3] INDRA destroyed the race of VARAṢIKHA, killing the descendants of VṚICHÍVAT, (who were stationed) on

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[1] According to *Sáyaṇa* the *Ṛishi* here expresses his impatience at the delay of the reward of his praises: in the next verse he sings his recantation.

[2] The name of an *Asura*, but the context would rather imply the name of a tribe or people.

[3] The names of *Rajas*.

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the *Hariyúpíyá*,[1] on the eastern part, whilst the western (troop) was scattered through fear.

Varga XXIV. 6. INDRA, the invoked of many, thirty hundred mailed warriors (were collected)[2] together on the *Yavyávatí*,[3] to acquire glory, but the *Vṛichívats* advancing hostilely, and breaking the sacrificial vessels, went to (their own) annihilation.

7. He whose bright prancing horses, delighted with choice fodder, proceed between (heaven and earth), gave up TURVASA to SRINJAYA,[4] subjecting the *Vṛichívats* to the descendant of DEVAVÁTA, (ABHYÁVARTIN).

8. The opulent supreme sovereign ABHYÁVARTIN, the son of CHAYAMÁNA, presents, AGNI, to me two damsels riding in cars, and twenty cows:[5] this do-

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[1] *Vṛichívat* is the first-born of the sons of *Varaṣikha*, whence the rest are named: *Hariyúpíyá* is the name either of a river or a city according to the comment.

[2] *Trinsach-chhatam varmiṇah*: *Sáyaṇa* makes the number one hundred and thirty, *trinsadadhikaṣatam*, of *kavachabhṛitas*, wearers of breastplates or armour.

[3] The same as the *Hariyúpíyá*, according to *Sáyaṇa*.

[4] There are several princes of this name in the *Puráṇas*: one of them, the son of *Haryaṣwa*, was one of the five *Panchála* princes: the name is also that of a people probably in the same direction, the north-west of India, or towards the Panjab: *Vishnu Puraṇa*, pp. 193, 454: what is meant by the phrase he gave up, *parádát*, *Turvasa* to *Sṛinjaya* may be conjectured but is not explained.

[5] *Dwayám rathino vinsati gá vadhúmantah* is explained by the scholiast, *rathasahitán vadhúmatah stríyuktán*, *dwayán mithunabhútán*, being in pairs, having women together with cars: twenty animals, *paṣún*: the passage is obscure and might be understood to mean that the gift consisted of twenty pair of oxen yoked two and two in chariots: the gift of females to saintly persons, however, is nothing unusual: see vol. II. p. 17.

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nation of the descendant of PRITHU cannot be destroyed.[1]

SÚKTA V. (XXVIII.)

The *Ṛishi* is as before, BHARADWÁJA; the metre of the three first stanzas is *Jagatí*, of the next four *Trishṭubh*, of the last *Anushṭubh*; the deities of the whole are the *Cows*, except in the second verse and part of the last, which may be applied to INDRA.

1. May the cows come and bring good fortune; let them lie down in (our) stalls and be pleased with us: may the many-coloured kine here be prolific, and yield milk for INDRA on many dawns. Varga XXV.

2. INDRA grants the desires of the man who offers to him sacrifice and praise; he ever bestows upon him wealth, and deprives him not of that which is his own: again and again increasing his riches, he places the devout man in an inaccessible fortress.[2]

3. Let not the *Cows* be lost:[3] let no thief carry them away: let no hostile weapon fall upon them:

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[1] *Dúṇáśeyam dakshiṇá párthavánám*: *náśayitum aśakyá* is the translation of the first: the last implies *Abhyávarttín*, as descended from *Pṛithu*, the plural being used honorifically: the name of this member of the race of *Pṛithu* does not occur apparently in the *Puráṇas*.

[2] *Abhinna khilye*: the first is explained *śatrubhirabhetavye*, not to be breached by enemies; and the second is considered the same as *khila*, commonly, waste land, but here said to mean *apratihatasthánam*, an unassailed or unassailable place, one which is unapproachable by others, *anyair gantumaśakye sthale*.

[3] *Na tá naśanti*: in this we have the third person plural of the present tense indicative mood, but *Sáyaṇa* assigns it the force of the imperative, *na naśyantu*: in the following, *na dubháti taskarah, na vyathir ádadharshati*, we have the Vaidik imperative, *Let*.

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may the master of the cattle be long possessed of those with which he sacrifices, and which he presents to the gods.

4. Let not the dust-spurning (war)-horse reach them; nor let them fall in the way of sacrificial consecration:[1] let the cattle of the man who offers sacrifice wander about at large and without fear.

5. May the *Cows* be (for our) affluence: may INDRA grant me cattle: may the *Cows* yield the food of the first libation: these *Cows*, oh men, are the INDRA,[2] the INDRA whom I desire with heart and mind.

6. Do you, *Cows*, give us nourishment: render the emaciated, the unlovely body the reverse: do you, whose lowing is auspicious, make my dwelling prosperous: great is the abundance that is attributed to you in religious assemblies.[3]

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[1] *Na sanskṛitatram abhyupayanti*: *Sáyaṇa* interprets *viṣasanádiṣansḳáram nábhyupagachchhantu*, let them not go nigh to the consecration of immolation and the rest, as if he understood the Veda to authorise the sacrifice of cattle as victims: but the use of metonymy is so common, that perhaps by cows, in this place, we are to understand their produce, milk and butter, which are constantly offered.

[2] A rather strong personation, and which the scholiast weakens by understanding it to mean that the cows may be considered as *Indra*, as they nourish him by their milk and butter presented in sacrifices: so, perhaps, the first phrase, *gávo bhagah*, which he renders *mahyam dhanam bhavantu*, may they be to me affluence, may mean the cows are *Bhaga*, the impersonations of the deity of good fortune and riches.

[3] *Bṛihad vo vaya uchyate sabhásu*: great of you the food is said in assemblies: *Sáyaṇa* understands it rather differently, great is the food given to you in assemblies, it is given by all, *sarvair díyate ityartha*.

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7. May you, *Cows*, have many calves grazing upon good pasture, and drinking pure water at accessible ponds: may no thief be your master; no beast of prey (assail you), and may the (fatal) weapon of RUDRA[1] avoid you.

8. Let the nourishment of the *Cows* be solicited, let the vigour of the bull (be requested), INDRA, for thy invigoration.[2]

ADHYÁYA VII.

MAṆḌALA VI. (*continued*).

ANUVÁKA III. (*continued*).

SÚKTA VI. (XXIX.)

The deity is INDRA; the *Ṛishi* BHARADWAJA; the metre is *Trishṭubh*

1. Your priests, (oh worshippers), propitiate INDRA for his friendship, offering great (praise), and desirous of his favour;[3] for the wielder of the thunderbolt is the giver of vast (wealth): worship him, therefore, who is mighty and benevolent, (to obtain) his protection. Varga I.

2. In whose hand[4] (riches) good for man are ac-

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[1] *Rudra* is here said to be the Supreme Being, identical with time, *kálátmakasya parameṣwarasya*.

[2] That is, the milk and butter which are required for *Indra's* nutriment are dependent upon the cows bearing calves.

[3] *Maho yantah sumataye chakánáh*, may also, according to *Sáyaṇa*, be rendered *mahat karmma anutishṭhantah*, performing great worship, and *stutim ṣabdayantah*, sounding or uttering praise.

[4] *Yasmin haste* may also be interpreted, according to a note

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cumulated, the chariot-mounted in a golden car; in whose arms the rays of light (are collected); whose vigorous horses, yoked (to his car, convey him) on the road (of the firmament).

3. They offer adoration at thy feet to acquire prosperity, for thou art the overthrower of enemies by (thy) strength, the wielder of the thunderbolt, the bestower of donations: leader (of rites), thou art like the rolling sun, wearing in the sight (of all) a graceful and ever moving form.[1]

4. That libation is most perfectly mixed when, upon its being effused, the cakes are baked, and the barley is fried, and the priests, glorifying INDRA, offering the (sacrificial) food, and reciting holy prayers, are approaching most nigh to the gods.

5. No limit of thy strength has been assigned; heaven and earth are intimidated by its greatness: the pious worshipper, hastening (to sacrifice), and earnestly performing worship, gratifies thee with the offering,[2] as (the cowkeeper satisfies) the herds with water.

6. Thus may the mighty INDRA be successfully invoked; he, the azure-chinned,[3] the giver of wealth,

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cited from *Yáska, Nirúkta*, 1. 7, in whom, the slayer of foes, *yasmin hantari*.

[1] *Vasáno atkam surabhim*: the commentator explains *satatagamanaśílam praśastam rúpam, sarveshám darśanártham ácchchhádayan*, putting on, for the sake of the seeing of all, an excellent form endowed with perpetual movement.

[2] *Utí* for *útyá*, is here explained *tarpakena havishá*, with the satisfying oblation.

[3] *Harisipra, haritovarṇaḥ śipro yasya*: he whose chin or nose is of a green colour, alluding possibly to the tint of the sky, considered as a feature of *Indra*.

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whether by coming or not coming[1] (to the sacrifice); and may he who is of unequalled strength destroy, as soon as manifested, many opposing (evil spirits) and (hostile) *Dasyus.*

SÚKTA VII. (XXX.)

Deity, *Ṛishi,* and metre as before

Varga II.

1. Again has INDRA increased (in strength) for (the display of) heroism: he, the chief (of all), the undecayable, bestows riches (on his votaries): INDRA surpasses heaven and earth: a mere portion of him is equal to both earth and heaven.

2. I now glorify his vast and *Asura*-destroying (vigour): those exploits that he has determined (to achieve) no one can resist: (by him) the sun was made daily visible;[2] and he, the doer of great deeds, spread out the spacious regions (of the universe).

3. At present, verily as of old, that act, (the liberation) of the rivers, is effective; whereby thou hast directed them on their course: the mountains have settled (at thy command) like (men) seated at their meals: doer of great deeds, by thee have the worlds been rendered stationary.

4. Verily it is the truth, INDRA, that there is no other such as thou, no god nor mortal is (thy) superior: thou hast slain AHI obstructing the waters, thou hast set them free (to flow) to the ocean.

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[1] *Úti anúti* are explained *ágamanena, anágamanena,* by coming or not coming: *swayam ágato anágato api stotṛibhyo dhanam prayachchhati,* whether he have come himself or not, he gives wealth to the praisers.

[2] That is, by *Indra's* breaking asunder the clouds.

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5. Thou hast set the obstructed waters free to flow in all directions: thou hast fractured the solid (barrier) of the cloud: thou art lord over the people of the world, making manifest together the sun, the sky, and the dawn.

SÚKTA VIII. (XXXI.)

The deity is INDRA; the *Ṛishi*, SUHOTRA; the metre is *Trishṭubh*, except in the fourth verse in which it is *Ṣakwarí*.

Varga III.

1. Thou, lord of riches, art the chief (sovereign) over riches: thou holdest men in thy two hands, and men glorify thee with various praises for (the sake of obtaining) sons, and valiant grandsons, and rain.

3. Through fear of thee, INDRA, all the regions of the firmament cause the unfallen (rain) to descend: the heavens, the earth, the mountains, the forests, all the solid (universe) is alarmed at thy approach.

3. Thou, INDRA, with KUTSA, hast warred against the inexhaustible ṢUSHṆA: thou hast overthrown KUYAVA in battle: in conflict thou hast carried off the wheel (of the chariot) of the sun:[1] thou hast driven away the malignant (spirits).

4. Thou hast destroyed the hundred impregnable cities of the *Dasyu*,[2] ṢAMBARA, when, sagacious INDRA, thou, who art brought by the libation, thou hast bestowed in thy liberality riches upon DIVODÁSA presenting to thee libations, and upon BHARADWÁJA hymning thy praise.

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[1] See vol. I. p. 329.

[2] *Ṣambara* is more usually styled an *Asura*, and hence it would appear that *Dasyu* and *Asura* are synonymous, so that the latter is equally applied to the unbelieving or anti-Hindu mortal inhabitant of India.

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5. Leader of true heroes, possessor of infinite wealth, mount thy formidable car for the arduous conflict: come to me, pursuer of a forward path, for my protection: do thou, who art renowned, proclaim (our renown) amongst men.

SÚKTA IX. (XXXII.)

Deity, *Ṛishi*, and metre as before.

Varga IV.

1. I have fabricated with my mouth unprecedented, comprehensive, and gratifying praises to that mighty, heroic, powerful, rapid, adorable, and ancient wielder of the thunderbolt.[1]

2. He has obtained the parent (worlds, heaven and earth), with the sun, for the sake of the sages, (the ANGIRASAS, and, glorified (by them), he has shattered the mountain: repeatedly wished for by his adorers intently meditating (upon him), he has cast off the fetters of the kine.

3. He, the achiever of many deeds, together with his worshippers ever offering oblations upon bended knees, has overcome (the *Asuras*) for (the rescue of) the cows: friendly with his friends (the ANGIRASAS), far-seeing with the far-seeing, the destroyer of cities has demolished the strong cities (of the *Asuras*).

4. Showerer (of benefits), propitiated by praise, come to him who glorifies thee, to make him happy amongst men with abundant food, with exceeding strength, and with young (mares) with numerous colts.[2]

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[1] This verse occurs *Sama-Veda* I. 322, but the reading of the last portion somewhat varies in the printed edition: instead of *vachánsi ásá sthaviráya takshaṁ*, we have *vachánsi asmai sthaviráya takshuḥ*, they have fabricated praises to that ancient, &c.

[2] *Návyábhiḥ puruvírábhiḥ* are translated by *Sáyaṇa*, *navata-*

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5. Endowed with natural force, possessed of (swift) horses, INDRA, the overcomer of adversaries, (sets free) the waters at the southern (declination):[1] thus liberated the waters expand daily to the insatiable goal whence there is no returning.

SÚKTA X. (XXXIII.)

The deity and metre as before; the *Ṛishi* is ṢUNAHOTRA.

Varga V

1. Showerer (of benefits), INDRA, grant us a son who shall be most vigorous, a delighter (of thee by praise), a pious sacrificer, a liberal giver, who, mounted on a good steed, shall overthrow numerous good steeds, and conquer opposing enemies in combats.

2. Men of various speech[2] invoke thee, INDRA, for their defence in war: thou, with the sages, (the ANGIRASAS), hast slain the PAṆIS: protected by thee, the liberal (worshipper) obtains food.

3. Thou, hero, INDRA, destroyed both (classes of) enemies, (both) *Dása* and *Árya*, adversaries: chief leader of leaders, thou cuttest thy foes in pieces in battles with well-plied weapons, as (woodcutters fell) the forests.

---

rábhih bahúnám vírayitríbhir-vaḍavábhih, with very new or young mares bearing male progeny of many.

[1] The text has only *apo dakshiṇatah*, the waters from or at the south: there is no verb: *Sáyaṇa* considers the *dakshiṇáyana* to be intended the sun's course south from the northern limit of the tropics, which, in India, is in fact the commencement of the rainy season.

[2] *Viváchah* the commentator renders *vividhastutirúpá vácho yeshám*, they of whom the speech has the form of many kinds of praise, which meaning he assigned to the same word in the first verse of *Súkta* XXXI.: he is probably right, although the more simple explanation would be, of various speech.

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4. Do thou, INDRA, who art all-pervading, be a friend, and a protector with irreproachable protections for our prosperity; when warring in number-thinning conflicts,[1] we invoke thee for the acquirement of wealth.[2]

5. Do thou, INDRA, now and at (all) other times be verily ours: be the bestower of happiness according to our condition: and in this manner, worshipping at dawn,[3] and glorifying thee, may we abide in the brilliant and unbounded felicity of thee who art mighty.

SUKTA XI. (XXXIV.)

Deity, *Ṛishi*, and metre as before.

1. Many praises, INDRA, are concentrated in thee: from thee abundant commendations diversely proceed:[4] to thee, formerly and at present, the praises of the sages, their prayers and hymns, vie (in glorifying) INDRA. Varga VI.

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[1] *Yudhyanto nemadhitá pṛitsu*: *nema* is synonymous with *arddha*, a half, or here, some, *katipayáh purushá dhiyanta eshu*, in those battles, *pṛitsu*, in which some men are engaged or killed; the first case plural, *nemadhitá*, or, properly, *nemadhitaya*, being used for the seventh case plural.

[2] *Swarshátá* is explained *sushṭu araṇiyam dhanam tasya sambhajanártham*, very precious wealth for the sake of enjoying it, that is, by the spoils of the enemy.

[3] *Goshatamá* is left unexplained by *Sáyaṇa*, unless he intends to explain it by *varttamá ná bhavema*, may we be present, but this may merely express the *syáma* of the text, may we be, or may we abide: the word is unusual, and the rendering is conjectural only, one sense of *gosha* being the dawn.

[4] *Vi cha twad yanti maníshávah, twattáh stotṛiṇam matayo vividham nirgachchhanti*: from thee the praises, or approbations of the praisers variously go forth, is the explanation of *Sáyaṇa*,

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2. May that INDRA ever be propitiated by us who is the invoked of many, mighty and chief, especially honoured by sacrifices, and to whom, as to a conveyance, we are attached for (the attainment of) great strength.

3. All praises contributing to his exaltation proceed to INDRA, whom no acts, no words can harm, since hundreds and thousands of adorers glorify him who is entitled to praise, and so afford him gratification.

4. The mixed *Soma*-juice has been prepared for INDRA, (to be offered) on the day (of sacrifice), with reverence-like adoration,[1] when praises, together with offerings, yield him increase, as when water (revives) a man in desert a waste.

5. To this INDRA has this earnest eulogy been addressed by the devout, in order that the all-pervading INDRA may be our defender and exalter in the great conflict with (our) foes.

SÚKTA XII. (XXXV.)

The deity and metre as before; the *Ṛishi* is NARA.

Varga VII. 1. When may our prayers (be with thee) in thy

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[1] *Divyarcheva másá* is explained *divase sautye ahani archanasádhanena stotreṇeva mánena*, with respect, like praise, the instrument of worship on the day for the libation: the scholiast cites in illustration a *mantra* beginning *Vṛitraghna*, slayer of *Vṛitra*, &c. but he also proposes another explanation, *divi dyotake, archeva arhah súrya iva, másá-másas chandramah sa iva*, which, with the following word, *mimiksha*, explained *vṛishṭyudakánám sektá*, the sprinkler of rain-waters, is applied to *Indra, ya Indro varttate*, that *Indra* who is the shedder of rain, like the sun and the moon in heaven: this is scarcely more satisfactory than the interpretation first given, although that is not very explicit.

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chariot? when wilt thou grant to thine adorer the (means of) maintaining thousands? when wilt thou recompense my adoration with riches? when wilt thou render sacred rites productive of food?

2. When, INDRA, wilt thou bring together leaders with leaders, heroes with heroes, and give us victory in battles? when wilt thou conquer from the enemy the threefold-food-supplying cattle?[1] (when wilt thou grant) us, INDRA, diffusive wealth?

3. When, most vigorous INDRA, wilt thou grant thy worshipper that food which is all-sufficing? when wilt thou combine (in thyself) worship and praises? when wilt thou render oblations productive of cattle?

4. Grant, INDRA, to thine adorer (abundant) food, productive of cattle, pleasant with horses, and renowned for vigour: multiply nourishment, and (cherish) the kine easily milked, and render them so that they may be resplendent.

5. Direct him who is actually our adversary into a different (course):[2] mighty INDRA, who art a hero, the destroyer (of enemies), therefore art thou glorified: never may I desist from the praise of the giver of pure (gifts):[3] satisfy, sage INDRA, the ANGIRASAS with food.

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[1] *Tridhátu gáh*: cows having three elements of nutriment, as milk, curds, and butter.

[2] That is, consign him to death, a course different from that of living beings.

[3] *Má niraram śukradughasya dhenoh* is, literally, may I not cease from the cow the yielder of pure milk; but *dhenoh* is interpreted by the scholiast in this place *váchas, stotrát*, from praise; or he admits as an alternative, may I never depart from the milch cow given, *Indra*, by thee.

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SÚKTA XIII. (XXXVI.)

The deity, *Ṛishi*, and metre as before.

Varga VIII.

1. Truly are thy exhilarations beneficial to all men: truly are the riches which exist on earth (beneficial to all men): truly art thou the distributor of food; wherefore thou maintainest vigour amongst the gods.

2. The worshipper praises especially the strength of that INDRA; verily they rely upon him for heroic deeds: they offer sacrifices to him as the seizer of an uninterrupted series of foes,[1] their assailant, their subduer, and also for the destruction of VṚITRA.

3. The associated MARUTS, heroic energies, virile strength, and the *Niyut* steeds, attend upon INDRA, and praises powerful in sacred song centre in him as rivers flow into the ocean.

4. Glorified by us, INDRA, let flow the stream of much-delighting, home-conferring affluence, for thou art the unequalled lord of men, the sole sovereign of all the world.

5. Hear, INDRA, (the praises) that may be heard (by thee), thou, who art gratified by our adoration, and, like the sun,[2] (prevailest) over the ample riches of the enemy: endowed with strength, being glorified in every age, rendered comprehensible by (sacrificial) food, be to us no other[3] (than such as thou hast been).

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[1] *Syúmagribhe, syútán avichchhedena varttamánán ṣatrún gṛihṇate*, to him who seizes enemies being lines or threads without interruption.

[2] *Dyaur-na bhúmábhi rayo aryah; arer dhanáni bahutaráṇi súrya iva abhibhavasi*: the prefix *abhi*, as is frequent in the Veda, being put for the compound verb *abhibhú*.

[3] *Aso yathá nah* is, literally, not he as to us: *Sáyaṇa*, to make this intelligible, says, *yena prakáreṇa asmákam asádháraṇo asi*

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SÚKTA XIV. (XXXVII.)

Deity and metre as before; the *Rishi* is BHARADWÁJA.

1. Fierce INDRA, let thy harnessed steeds bring down thy all-desired chariot: thy devoted adorer verily invokes thee: may we to-day, partaking of thine exhilaration, increase to-day (in prosperity). Varga IX.

2. The green *Soma*-juices flow at our sacrifice, and, purified, proceed direct into the pitcher: may the ancient, illustrious INDRA, the sovereign of the exhilarating *Soma* libation, drink of this our offering.[1]

3. May the everywhere-going, straight-proceeding, chariot-bearing steeds, bring the mighty INDRA in his strong-wheeled car to our rite: let not the ambrosial *Soma* waste in the wind.

4. The very strong INDRA, the performer of many great deeds instigates the donation of this (institutor of the ceremony) amongst the opulent, whereby, wielder of the thunderbolt, thou removest sin, and, firm of purpose, bestowest riches upon the worshippers.

5. INDRA is the donor of substantial food: may the very illustrious INDRA increase (in glory) through our praises: may INDRA, the destroyer (of enemies), be the especial slayer of VṚITRA: may he, the animator, the quick-mover, grant us those (riches which we desire).

SÚKTA XV. (XXXVIII.)

Deity, *Ṛishi*, and metre as before.

1. May the most marvellous INDRA drink from this Varga X.

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sa tathá sah syáh, in what manner thou art especially or exclusively ours, so mayest thou be that, our property or friend.

[1] The *Soma*-juice, it is said, if allowed to remain some time in the vessel containing it, may be dried up by the air: *Indra* is therefore urged to drink it before it evaporates.

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(our cup): may he acknowledge our earnest and brilliant invocation: may the munificent (INDRA) accept the offering and the praiseworthy adoration at the sacrifice of the devout worshipper.

2. Reciting (his praise, the worshipper) calls aloud, that by the sound he may reach the ears of INDRA, although abiding afar off: may this invocation of the deity, inducing him (to come), bring INDRA to my presence.

3. I glorify thee with hymns and with pious worship, the ancient undecaying INDRA, for in him are oblations and praises concentrated, and great adoration is enhanced (when addressed to him);

4. INDRA, whom the sacrifice, whom the libation exalts, whom the oblation, the praises, the prayers, the adoration exalt, whom the course of day and night exalts, whom months, and years, and days exalt.

5. So, wise INDRA; may we to-day propitiate thee who art manifested, to overcome (our foes), thee who art greatly augmenting, mighty and free, for (the sake of) wealth, fame, and protection, and for the destruction of (our) enemies.

SÚKTA XVI. (XXXIX.)

Deity, *Ṛishi*, and metre as before.

Várga XI.

1. Drink, INDRA, of that our sweet, exhilarating, inspiring, celestial, fruit-yielding *Soma*, commended by the wise, and entitled to praise and preparation:[1]

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[1] Several of the epithets in the text are unusual, and, agreeably to European notions, very inapplicable to a beverage: they are, severally, *mandra*, exhilarating; *kavi*, explained *vikránta*, heroic; *divya*, divine; *vahni* rendered *vodha*, bearing fruit; *vipramanman*, of which sages are the praisers, *stoṭárah*; *vachana* laudable, *stutya*; *sachana* to be served or honoured, *serya*.

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bestow upon him who glorifies thee, divine (INDRA), food, the chiefest of which is cattle.[1]

2. Determined (to recover) the cattle hidden in the mountain, associated with the celebrators of pure rites, (the ANGIRASAS), and animated by (their) veracious (praise), this (INDRA) fractured the infrangible rock of BALA, and overwhelmed the PAṆIS with reproaches.

3. This *Soma*,[2] INDRA, (quaffed by thee), has lighted up the unlustrous nights, and days and nights, and years: (the gods) of old have established it as the ensign of days, and it has made the dawns generated in light.

4. This radiant (INDRA) has illumed the non-radiant (worlds): he has pervaded many dawns with true lustre: the benefactor of men moves in (a chariot) drawn by horses, harnessed by praise, laden with riches.

5. Sovereign of old, do thou, when glorified, bestow upon him who praises thee, and to whom affluence is due, abundant food: grant to the worshipper water, plants, innoxious woods, cattle, horses, and men.

Isho yuvaswa gṛiṇate go agráh is explained *annam sanyojaya*, combine or supply food to the praiser: *yásám ishám gávo agre*, of which viands, cows are in the first place: is this to be understood literally? and were cows, in the time of the Vedas, a principal article of food? of course a *Brahman* would interpret it metonymically, cows being put for their produce, milk and butter: *Sáyaṇa* is silent, but there does not seem to be any thing in the Veda that militates against the literal interpretation.

[2] The text has *ayam Induh*, which, as a synonyme of *Soma*, implies both the moon and the *Soma*-juice: it is the former that is here held in view at the expense of consistency: according to *Sáyaṇa*, *Soma* is here *chandrátmá nabhasi varttamánah*, the same as the moon present in the sky, and as, *chandragaty-*

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SÚKTA XVII. (XL.)

Deity, *Ṛishi*, and metre as before.

Varga XII.

1. Drink, INDRA, (the *Soma*) that is effused for thy exhilaration: stop thy friendly steeds: let them loose: sitting in our society, respond to our hymns:[1] give food to him who lauds and worships thee.

2. Drink, INDRA, of this (libation), of which thou, mighty one, hast drunk as soon as born, for excitement to (great) deeds; that *Soma*-juice which the kine, the priests, the waters, the stones, combine to prepare for thy drinking.

3. The fire is kindled; the *Soma*, INDRA, is effused: let thy vigorous horses bring thee hither: I invoke thee, INDRA, with a mind wholly devoted to thee: come for our great prosperity;

4. Thou hast ever gone (to similar rites): come now with a great mind disposed to drink the *Soma*: hear these our praises: may the worshipper present to thee (sacrificial) food for (the nourishment of) thy person.

5. Whether, INDRA, thou abide in the distant heaven, in any other place, or in thine own abode, or

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adhínatwát tithivibhágáh, the divisions of lunar days are dependent upon the motions of the moon, it may be said to be the cause of days, weeks, months, and years, the first term, *aktún*, is said by the scholiast to imply fortnights, months, and years, or the longer periods of time: the phrase in the parenthesis is not in the text, but is supplied by the scholiast, *twayá píyamanah*, to be drunk by thee, but it is justified by the pronoun *ayam*, this, which could not apply, as something present to the moon.

[1] *Uta pra yáya gaṇe á nishadya*: *prayáya* is explained *asmábhih kṛitam stotram upaślokaya*, return verses to the praise made by us.

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wheresoever (thou mayst be), from thence do thou, who art propitiated by praise, putting to thy steeds, protect, together with the MARUTS, well pleased, our sacrifice, for our preservation.

SÓKTA XVIII. (XLI.)

Deity, *Ṛishi*, and metre as before.

Varga XIII.

1. Unirascible (INDRA), come to the sacrifice: the effused juices are purified for thee: they flow, thunderer, (into the pitchers), as cows go to their stalls: come, INDRA, the first of those who are to be worshipped.

2. Drink, INDRA, with that well-formed and expanded tongue wherewith thou ever quaffest the juice of the sweet (*Soma*): before thee stands the ministrant priest: let thy bolt, INDRA, designed (to recover) the cattle, be hurled (against thy foes).

3. This dropping, omniform *Soma*, the showerer (of benefits), has been duly prepared for INDRA, the showerer (of rain): lord of steeds, ruler over all, mighty (INDRA), drink this over which thou hast of old presided, which is thy food.

4. The effused *Soma*, INDRA, is more excellent than that which is not effused: it is better (qualified) to give pleasure to thee, who art capable of judging: overcomer (of enemies), approach this sacrifice, and thereby perfect all thy powers.

5. We invoke thee, INDRA, come down: may the *Soma* be sufficient for (the satisfaction of) thy person: exult ṢATAKRATU with the libations, defend us in combats, and against the people.[1]

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[1] *Pra asmán ava pṛitanásu pra vikshu*: *pra* is put for *pra-raksha*, especially protect us, *na kevalam sangrámeshu kintu*

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SUKTA XIX. (XLII.)

Deity and *Ṛishi* as before; the metre of the first three stanzas is *Anushṭubh*, of the last *Bṛihatí*.

Varga XIV.

1. Offer, (priests), the libation to him who is desirous to drink; who knows all things; whose movements are all-sufficient; who goes readily (to sacrifices); the leader (of holy rites), following no one.[1]

2. Proceed to the presence of that deep quaffer of the *Soma*, with the *Soma*-juices; to the vigorous INDRA with vessels (filled) with the effused libations.[2]

3. When, with the effused and flowing *Soma*-juices, you come into his presence, the sagacious (INDRA) knows your wish, and the suppresser (of enemies) assuredly grants it, whatever it may be.[3]

4. Offer, priest, to him, and him (only) this libation of (sacrificial) food, and may he ever defend us against the malignity of every superable adversary.

SUKTA XX. (XLIII.)

The deity and *Ṛishi* as before; the metre is *Ushṇih*.

Varga XV.

1. This *Soma*, in the exhilaration of which it is known[4] that thou hast subdued ŚAMBARA for (the sake of) DIVODÁSA, is poured out, INDRA, for thee: drink.[5]

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sarvásu prajásu, not only in wars, but in or against all people: this looks as if the religious party had opponents amongst the people in general.

[1] *Sáma-Veda*, I. 352, and II. 790.

[2] This and the two following verses also occur in the *Sáma*, II. 791—793.

[3] *Tam tam id eshate*: the repetition of the relative with reference to the antecedent *kámam* may perhaps be so rendered.

[4] *Yasya tyáchchambaram made: tyat* is explained by *Sáyaṇa*, as equivalent to *tat prasiddham yathá bhavati tathá*, such as that which is notorious.

[5] *Sama-Veda*, I. 392.

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2. This *Soma*, the exhilarating draught of which, when fresh effused (at dawn), or at noon, or at the last (or evening worship), thou cherishest, is poured out, INDRA, for thee: drink.

3. This *Soma*, in the exhilaration of which thou hast liberated the cattle, firm (fastened) within the rock, is poured out, INDRA, for thee: drink.

4. This *Soma*, exhilarated (by drinking) of which (sacrificial) food thou possessest the might of MAGHAVAN,[1] is poured out, INDRA, for thee: drink.

ANUVAKA IV.

SÚKTA I. (XLIV.)

The deity is INDRA; the *Ṛishi* is SAMYU, the son of BRIHASPATI; the metre of the first six stanzas is *Anushṭubh*, of the next three *Virâj*, of the rest *Trishṭubh*.

Varga XVI.

1. Opulent INDRA, the *Soma* that abounds with riches, and is most resplendent with glories, is poured out: it is thy exhilaration INDRA, lord of the offering.[2]

2. The *Soma*, possessor of felicity, which gives thee delight, and which is the bestower of riches on thy votaries, is poured out: it is thy exhilaration, INDRA, lord of the offering.

3. The *Soma*, whereby thou art augmented in strength, and, together with thy defenders, (the

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[1] *Mághonam ṣavas*, the rank or office of *Indra*, is engendered by the *Soma*, *Somena Indratwam játam*.

[2] *Swadhápati* may also mean the cherisher or protector of the *Soma* libation, *swadháyá annasya somalakshaṇasya pálakát*; also *Sáma-Veda*, I. 351.

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MARUTS), art victorious (over thy foes), is poured out: it is thy exhilaration, INDRA, lord of the offering.

4. (Worshippers), for you I glorify that INDRA who disappoints not (his adorers); the lord of strength, the all-subduing, the leader (of rites), the most beautiful, the beholder of the universe.

5. The divine heaven and earth adore that vigour of his, which our hymns augment, the appropriator of the riches of the foe.

Varga XVII. 6. (Worshippers), the efficacy of your eulogy is to be manifested to that INDRA, whose protections, like (those) of a sensible man,[1] are displayed as abiding along with him.

7. INDRA appreciates him who is skilled (in holy rites): a recent friend, quaffing (the libation), he heaps excellent (wealth) upon the devout: partaking of (the sacrificial) food, (and brought) by his robust agitators[2] (of the earth, his steeds), he, through his benevolence, is a protector to his friends.

8. The *Soma*, creator (of all), on the path of sacrifice, has been drunk: the worshippers have presented it to gratify the mind (of INDRA): may he, the humiliator (of his foes), possessing a vast body, propitiated by our praises, become manifest to our view.

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[1] *Vipo na, medhávina iva*; that is, the protective measures or expedients of a sensible or wise man are capable for all affairs, *sarva kâryakuśaláh*.

[2] *Sthaulábhir dhautaríbhih* is explained *sthúlábhih kampanakáriṇíbhih*, with the stout causers of trembling: the scholiast supplies *vaḍaváhhih yuktah*, joined with such mares; or the epithets, although feminine, the scholiast says may be applied to the *Maruts*.

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9. Bestow upon us most brilliant vigour: oppose the numerous enemies of thy worshippers: grant us, for our pious acts, abundant food: secure us in the enjoyment of wealth.

10. INDRA, possessor of affluence, we have recourse to thee, the bountiful: lord of steeds, be not unfavourable to us: no other kinsman is beheld (by us) amongst men: why else have they called thee the bestower of wealth?

11. Give us not up, showerer (of benefits), to the obstructor (of our rites): relying upon the friendship of thee, the lord of riches, may we be unharmed: many are the hindrances (opposed) to thee amongst men: slay those who make no libations, root out those who present no offerings. Varga XVIII.

12. As INDRA, when thundering, raises the clouds, so he (heaps upon his worshippers) riches of horses and cattle: thou, INDRA, art the ancient upholder of the sacrificer: let not the opulent wrong thee, not presenting (oblations).

13. Ministrant priests offer libations to the mighty INDRA, for he is their king, he who has been exalted by the ancient and recent hymns of adoring sages.

14. In the exhilaration of this *Soma*, the wise INDRA, irresistible, has destroyed numerous opposing enemies: offer the sweet-flavoured beverage to that hero, the handsome-chinned, to drink.

15. May INDRA be the drinker of this effused *Soma*-juice, and, exhilarated by it, become the destroyer of VṚITRA by the thunderbolt: may he come, although from afar, to our sacrifice, (he who is) the giver of dwellings, the upholder of the celebrator (of religious rites).

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Varga XIX.

16. May this ambrosia, the appropriate beverage of INDRA, of which he is fond, be quaffed (by him), so that it may inspire the divinity with favourable feelings (towards us), and that he may remove from us our adversaries, and (all) iniquity.

17. Exhilarated by it, valiant MAGHAVAN, slay our unfriendly adversaries, whether kinsmen or unrelated (to us): put to flight, INDRA, hostile armies menacing us (with their weapons), and slay them.

13. Affluent INDRA, facilitate to us (the acquirement of) vast riches in these our battles: (enable us) to gain the victory: make us prosperous with rain, and with sons and grandsons.

19. Let thy vigorous steeds, harnessed of their own will, drawing thy wish-bestowing chariot, guided by shower-yielding reins, quick-moving, hastening towards us, youthful, thunder-bearing, well-yoked, bring thee to the bountiful, exhilarating (libation).

20. Showerer (of benefits), thy vigorous water-shedding steeds, like the waves (of the sea), exulting, are harnessed to thy car; for they, (the priests), offer to thee, the showerer (of benefits), ever youthful, the libation of the *Soma*-juices expressed by the stones.

Varga XX.

21. Thou, INDRA, art the showerer of heaven, the bedewer of earth, the feeder of the rivers, the supplier of the aggregated (waters): for thee, showerer (of desires), who art the most excellent shedder of rain, the sweet *Soma*, the honey-flavoured juice, is ready to be quaffed.[1]

---

[1] In this and the two preceding stanzas we have the usual abuse of the derivatives of *Vṛisha*, to sprinkle, to rain; *Indra's* horses are *vṛishaṇá*; they draw a *vṛisha ratha*, and are guided

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22. This divine *Soma*, with INDRA for its ally, crushed, as soon as generated, PAṆI by force: this *Soma* baffled the devices and the weapons of the malignant secreter of (the stolen) wealth, (the cattle).

23. This *Soma* made the dawns happily wedded to the sun: this *Soma* placed the light within the solar orb: this (*Soma*) has found the threefold ambrosia hidden in heaven in the three bright regions.[1]

24. This (*Soma*) has fixed heaven and earth:[2] this has harnessed the seven-rayed chariot (of the sun): this *Soma* has developed of its own will the mature deeply-organized secretion in the kine.[3]

SÚKTA II. (XLV.)

INDRA is the deity of thirty stanzas, BṚIHASPATI of three; the *Ṛishi* is SAMYU; the metre of the twenty-ninth verse is *Atinichṛid*, of the thirty-third *Anushṭubh*, of the rest *Gáyatrí*.

1. May that youthful INDRA, who, by good guidance, brought TURVASA and YADU from afar, (be) our friend. Varga-XXI.

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by *vṛisha raṣmayah:* again, the steeds are *vṛishaṇa*, explained, *nityaturuṇau*, always young, and *Indra* is *vṛishan*, *vṛish*, and *vṛishabha*, the showerer of rain or of benefits: in most of the instances a grosser sense is probably implied.

[1] *Ayam tridhátu divi rochaneshu, triteshu vindat amṛitam nigúlham*: according to the scholiast, this may merely mean that the *Soma* becomes as it were ambrosia when received or concealed in the vessels at the three diurnal ceremonies, which ambrosia is properly deposited with the gods abiding in the third bright sphere, or in heaven.

[2] These functions are ascribed to the *Soma* as being the source of the energies of *Indra*, who is the real agent, both in this and the preceding verse, this *Indra* has made the dawns, &c.

[3] *Daṣayantram utsam* is literally a well with ten machines: here *utsa* is explained by *Sáyaṇa*, *utsaraṇaṣílam*, having the

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2. INDRA gives sustenance, even to the undevout: he is the conqueror of wealth accumulated (by enemies), through (going against) them with a slow-paced steed.

3. Vast are his designs, manifold are his praises, his protections are never withdrawn.

4. Offer worship and praises, friends, to him who is to be attracted by prayers; for he verily is our great intelligence.

5. Slayer of VṚITRA, thou art the protector of one (adorer), or of two, and of such as we are.

Varga XXII. 6. Thou removest (far from us) those who hate us: thou prosperest those who repeat thy praise: bestower of excellent male descendants,[1] thou art glorified by men.

7. I invoke with hymns INDRA, our friend, who is

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property of flowing forth, *payas*, milk: the epithet *daśayantram* is of a less precise purport, and is somewhat mystified: in one sense it implies aggregated bodily existence, or organs and functions of the body, which are the result of the nutriment furnished to the child by the matured milk, agreeably to a *khila*, or supplementary verse quoted by the scholiast: *chakshuścha śrotram-cha, manascha, vák-cha, pránápáṇau, deha, idam śaríram, dwau pratyancháv-anulomau visargáv-etam tam manye daśayantram utsam*, I consider the eye, the ear, the mind, the speech, the two vital airs, the form, the body, the two creations inverted and direct, as the tenfold *utsa*, or state of being: another explanation makes the phrase imply the *Soma's* being offered with nine texts to *Indra* and other deities at the morning sacrifice: *Aitareya Bráhmaṇa, Panchaka* 3, *Adhyáya* 1.

[1] *Suvíra* is here explained *śobhanair víraih putrapautrádibhir dátavyair-upetah*, endowed with or possessed of sons, grandsons, and the like to be given.

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BRAHMÁ,[1] who is attracted by prayer and entitled to adoration, to milk him as a cow.

8. In the hands of whom, the heroic subduer of hostile armies, (the sages), have declared are all the treasures in both (heaven and earth).

9. Wielder of the thunderbolt, lord of *Ṣachi*, demolish the strong (cities) of men: (baffle), unbending (INDRA), their devices.

10. Veracious INDRA, drinker of the *Soma*, provider of sustenance, we, desirous of food, invoke such as thou art.[2]

11. (We invoke) thee, such as thou art, thee who hast been invocable of old, and who art now to be invoked for the wealth held (by the foe): hear our invocation. Varga XXIII.

12. (Favoured) by thee, INDRA, (who art propitiated) by our hymns, (we overcome) with our steeds the steeds (of the enemy), and we conquer abundant food, and the wealth held (by the foe).[3]

13. Heroic and adorable INDRA, verily thou art mighty in battle, and victor of the wealth held (by the enemy).

14. Destroyer of enemies with that thy velocity, which is of exceeding swiftness, impel our chariots (against the foe).

15. Victorious INDRA, who art the chief of charioteers, conquer the wealth that is held (by the enemy) with our assailing car.

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[1] *Brahmanam*, the scholiast interprets *parivṛiḍham*, great, mighty.

[2] *Tam twá ahúmahi*, we invoke thee (who art) *that*, or such as has been described in the preceding verses.

[3] The stanza is literally, with praises, by horses, horses, food, excellent *Indra* by thee, we conquer deposited wealth.

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Varga XXIV. 16. Praise that INDRA who alone has been born the supervisor (of all), the lord of men, the giver of rain.

17. INDRA, who hast ever been the friend of those who praise thee, and the insurer of their happiness by thy protection, grant us felicity.

18. Wielder of the thunderbolt, take the bolt in thy hands for the destruction of the *Rákshasas*, and utterly overthrow those who defy thee.

19. I invoke the ancient INDRA, the giver of riches, (our) friend, the encourager of his adorers, who is to be propitiated by prayer.

20. He alone rules over all terrestrial riches, he who is entitled to especial praise, he who is irresistible.

Varga XXV. 21. Lord of cattle, (coming) with thy mares, satisfy our desires completely with (abundant) food, with horses, and with kine.

22. Sing praises, when your libation is poured out, to him who is the invoked of many, the subduer (of foes), giving him gratification, like (fresh pasture) to cattle.[1]

23. The giver of dwellings verily withholds not the gift of food conjoined with cattle, when he hears our praises.

24. Then the destroyer of the *Dasyus*, proceeds to the cattle-crowded folds of *Kuvitsa*, and by his acts opens them for us.[2]

25. INDRA, performer of many exploits, these our praises repeatedly recur to thee as parent (cows) to their young.

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[1] *Sáma-Veda*, I. 115.

[2] *Ibid.* II. 1017-18: *kuvitsa* is termed merely a certain person who does much (*kuvit*) harm, (*syati*).

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Varga XXVI.

26. Thy friendship, INDRA, is not easily lost: thou, hero, art (the giver of) cattle to him who desires cattle, (of) horses to him who desires horses.

27. Delight thy person with the (beverage of the) libation (offered) for the sake of great treasure: subject not thy worshipper to his reviler.

28. These our praises tend, as the libations are repeatedly poured out, eagerly to thee who art gratified by praise, as the milch kine (hasten) to their calves.

29. May the praises of many worshippers offered at the sacrifice,[1] (accompanied) by (sacrificial) viands, invigorate thee, destroyer of multitudes.

30. May our most elevating praise[2] be near, INDRA, to thee, and urge us to (the acquirement of) great riches.

31. BṚIBU presided over the high places of the PAṆIS,[3] like the elevated bank of the *Ganges*.[4]

32. Of whom, prompt as the wind, the liberal donation of thousands (of cattle) has been quickly given to (me) soliciting a gift.

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[1] *Vivách*i, at the sacrifice called *Vivách*, because various praises and prayers are then repeated.

[2] *Stomo váhishṭhah, voḍhṛitama*, most bearing, uplifting, elevating.

[3] *Bṛibu paṇínám varshishṭhe múrddhan adhyasthát*, he stood over upon the high place, as if it were on the forehead of the *Paṇis*, *múrddhavat uchchhrite sthale*: the *Paṇis* may be either merchants or traders, or *Asuras*, so termed: for *Bṛibu* see note 1, in next page.

[4] *Uruh kakṣho na gángyah* is explained by the scholiast *gangáyáh kúle vistírṇe iva*, as on the broad bank of the Ganges, that is, as the bank is high above the bed of the river.

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33. Whom, therefore, we all, who are the profferers and bestowers of praise ever commend, as the pious BṚIBU, the donor of thousands (of cattle), the receiver of thousands (of laudations).[1]

SÚKTA III. (XLVI.)

The deity and *Ṛishi* as before; the metre of the odd verses is *Bṛihatí*, of the even, *Ṣatobṛihatí*.

Varga XXVII. 1. We worshippers invoke thee for the acquirement of food; thee, INDRA, the protector of the good, (do) men (invoke for aid) against enemies, and in places where horses (encounter).[2]

2. Wonderful wielder of the thunderbolt, INDRA,

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[1] This and the two preceding stanzas form a *Tṛicha* in praise of the liberality of a person named *Bṛibu* to *Bharadwája*, the *Ṛishi* of the hymn: *Sáyaṇa* calls him the *Takshá*, the carpenter or artificer of the *Paṇis*: the legend is preserved by *Manu*, 10. 107., *Bharadwájah kshudhárttas-tu saputro nirjane vane, bahvír-yáh pratijagráha Bṛibos-takshṇo maháyaṣah*, the illustrious *Bharadwája*, with his son, distressed by hunger in a lonely forest, accepted many cows from the carpenter *Bṛibu*: the *Níti Manjarí* tells the same story, and attributes the *Tricha* to *Sáyu*, the son of *Bharadwája*: the moral of the illustration in *Manu* and the *Níti Manjarí* is, that Brahmans, in times of distress, may accept assistance from persons of low castes: the object of the *Súkta*, although it might be so understood, is rather that persons of inferior condition become eminent by liberality; in which sense *Sáyaṇa* interprets it *játito híno api dátṛitwát sarvatra sreshṭho bhavati*, a person inferior by caste becomes everywhere distinguished by generosity.

[2] *Káshṭhásu arvaṭah*, in the qaarters or regions of the horse, where horses are engaged, or, according to *Sáyaṇa*, the field of battle: *Mahídhara*, *Yajur-Veda*, 27. 37., separates the two words, and explains them, as men invoke thee for victory.

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the lord of clouds,[1] mighty in resolution, being glorified by us, grant us cattle, and horses fit for chariots, as (thou grantest) abundant food to him who is victorious (in battle).[2]

3. We invoke that INDRA who is the destroyer of mighty foes, the supervisor (of all things): do thou, the many-organed, the protector of the good, the distributor of wealth, be unto us (the insurer of) success in combats.[3]

4. Such, INDRA, as thou art represented in holy texts,[4] assail (our) adversaries with fierceness like (that of) a bull in close conflict: regard thyself as our defender in war, (that we may long enjoy) posterity, water, and the (sight of the) sun.[5]

5. INDRA, bring to us most excellent, most invigorating and nutritious food, wherewith, wonderful wielder of the thunderbolt, the handsome-chinned, thou sustainest both heaven and earth.

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[1] *Adrivas* is, more properly, wielder of the thunderbolt, but we have just had that epithet in *vajrahasta*.

[2] *Ṣatrá vájam na jigyushe*: the scholiast has *satrá, prabhútam*, abundant: *Mahídhara, Yajush*, 27. 38., makes it an epithet of *vájam sa-tránam*, together with protection: it pleases him also to understand *jigyushe*, valorous, not as applicable to a man, *purusháya*, but to a horse or elephant, *aśwáya hastine vá*, which is quite gratuitous: see also *Sáma-Veda*, II. 160.

[3] *Sáma-Veda*, I. 286: this is said to be the first verse of a *Pragátha*.

[4] *Richísham* is explained by *Sáyaṇa rigyádṛiśam rúpam pratipádayati tádṛig-rúpendrah*: such form as the *Ṛich* exhibits, such in form is *Indra*.

[5] The text has only *tanúshu, apsu, súrye*, in descendants, in waters, in the sun, but they may be connected with what precedes, *asmákam bodhi avitá mahádhane*, know thyself to be our

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Varga XXVIII.

6. We invoke for protection thee, royal INDRA, who art mighty amongst the gods, the subduer of men; granter of dwellings, repel all evil spirits,[1] and render our enemies easy of discomfiture.

7. Whatever strength and opulence (exist) amongst human beings, whatever be the sustenance of the five classes of men, bring INDRA to us, as well (as) all great manly energies.[2]

8. Whatever vigour, MAGHAVAN, (existed) in TRIKSHU, in DRUHYU, in PÚRU, bestow fully upon us in conflicts with foes, so that we may destroy our enemies in war.

9. Give, INDRA, to the affluent, and to me also, a sheltering and prosperous dwelling, combining three elements,[3] and defending in three ways; and keep from them the blazing (weapon of our foes).

10. Affluent INDRA, propitiated by praise, be nigh to us, as the defender of our persons (against those) who assail (us as) enemies, with a mind bent upon carrying off (our) cattle, or who assault us with arrogance.

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protector in battle, in descendants, &c., that is, in securing to us these good things and long life.

[1] *Pibdanáni, Rákshasas*, from their uttering the inarticulate sound, *Pip*.

[2] *Sáma-Veda*, I. 262.

[3] *Tridhátu śaraṇam trivarútham*, according to *Sáyaṇa*, of three kinds, *triprakáram tribhúmikam*, as if the houses were constructed of more than one material, or wood, brick, and stone: in his scholia on the *Sáman*, I. 266, he explains it variously, as containing three kinds of beings, gods, men, and spirits; or three precious things, gold, silver, diamonds; or three states of being, desire, action, avarice: *trivarútham* is similarly explained in both his scholia as sheltering or protecting from three conditions of the atmosphere, cold, heat, rain.

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11. INDRA, be (favourable) at present to our success: protect our leader in battle when the feathered, sharp-pointed, shining shafts fall from the sky.

12. When heroes rest their persons (until abandoning) the pleasant abodes of their progenitors:[1] grant us, for ourselves and our posterity, an unsuspected defence,[2] and scatter our enemies.

13. (At the time) when, in the effort (made) in an arduous conflict, thou urgest our horses over an uneven road, like falcons darting upon their food through the difficult path (of the firmament).

14. Rushing rapidly like rivers in their downward course, and although neighing loudly through terror, they yet, tight-girthed, return repeatedly (to the conflict) for cattle, like birds darting on their prey.

SÚKTA IV. (XLVII.)

The deities of this hymn are very various: that of the first five stanzas is the *Soma*-juice; of the first quarter of the twentieth the gods; of the second, the earth; of the third, BṚIHASPATI;

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[1] *Priyá ṣarma pitṛínám* is explained *priyáni sthánáni janakánám sambandhíni*, the beloved places in relation with progenitors, but the want of a verb makes the sense doubtful: the scholiast extends to it the government of *vitanvate, tanvo vitanvate*, they spread out or rest their persons; or they spread out, he says, before the enemy the sites won by their forefathers until they abandon them, *parityajanti yávat:* perhaps it should be, until they, the enemy, desist from the attack.

[2] *Chhardirachittam* the commentator renders *kavacham ṣatrubhir ajnátam*, armour unknown by the enemies; the connexion of the sense runs through the two following verses: the unknown armour is solicited when a charge of horse takes place: it may possibly allude to the superiority of the arms of the *Áryas*, the mail worn by them being unknown to the *Dasyus*, or barbarians, like the steel helmets or cuirasses of the Spaniards to the Mexicans and Peruvians.

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and of the fourth, INDRA; the deity of the twenty-second and three following verses is PRASTOKA, the son of the Raja SṚINJAYA, whose liberality they celebrate; of the twenty-sixth and two succeeding verses, forming a *Tṛicha*, the *Ratha* or chariot is the deity; of the next three, another *Tṛicha*, the Dundubhi or drum; INDRA is the deity of the rest; the *Ṛishi* is GARGA, the son of BṚIHASPATI; the metre of the nineteenth stanza is *Bṛihatí*, of the twenty-third *Anushṭubh*, of the twenty-fourth *Gáyatrí*, of the twenty-fifth *Dwipadí*, of the twenty-seventh *Jagatí*, of the rest *Trishṭubh*.

Varga XXX.

1. Savoury indeed is this (*Soma*); sweet is it, sharp, and full of flavour: no one is able to encounter INDRA in battles after he has been quaffing this (beverage).

2. This savoury *Soma*, drunk on this occasion, has been most exhilarating: by drinking of it INDRA has been elevated to the slaying of VṚITRA, and it has destroyed the numerous hosts of ṢAMBARA and the ninety-nine cities.[1]

3. This beverage inspires my speech; this developes the desired intelligence: this sagacious (*Soma*) has created the six vast conditions,[2] from which no creature is distinct.

4. This it is which has formed the expanse of the earth, the compactness of the heaven: This *Soma* has deposited the ambrosia in its three principal (receptacles),[3] and has upheld the spacious firmament.[4]

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[1] *Dehyah* is the term in the text for *dehíh*, explained by *Sáyaṇa, digdháh*, the smeared or plastered, implying *puríh* cities; as if they consisted of stuccoed or plastered houses: the ninety-nine cities of *Ṣambara* have frequently occurred: see vol. II. p. 256, &c.

[2] They are said to be heaven, earth, day, night, water, and plants.

[3] In plants, water, and cows.

[4] See vol. I. p. 235: here, as in that *Súkta*, there is an ob-

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5. This makes known the wonderfully beautiful and inspiring (solar radiance) at the appearance of the dawns, whose dwelling is the firmament: this mighty (*Soma*) has sustained the heaven with a powerful support, the sender of rain, the leader of the winds.

6. Hero, INDRA, who art the slayer of foes in contests for (the acquirement of) treasures, drink boldly from the pitcher: drink copiously at the noon-day rite: receptacle of riches, bestow riches upon us. Varga XXXI.

7. Like one who goes before us, INDRA, (on the road), look out,[1] bring before us infinite wealth; be our conductor beyond the bounds (of want), convey us safely over (peril); be our careful guide, our guide to desirable (affluence).

8. Do thou, INDRA, who art wise, conduct us to the spacious world (of heaven), to a blessed state of happiness, light, and safety: may we recline in the graceful, protecting, and mighty arms of thee the ancient one.

9. Place us, possessor of riches, in thy ample chariot, (behind) thy powerful horses: bring to us from among all viands the most excellent food: let not, MAGHAVAN, any opulent man surpass us in wealth.

10 Make me happy, INDRA; be pleased to prolong my life: sharpen my intellect like the edge of an iron sword: whatsoever desirous (of propitiating) thee, I

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viously designed confusion between the *Soma* plant, and *Soma*, the moon.

[1] *Pra ṇah pura etcva paśya*, like one who is preceding us, look: the scholiast says, look after the travellers under the charge of the *márgarakshaka*, the protector of the road, an escort, or, possibly, the leader of a *káfila*, may be intended.

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may utter, be pleased by it: render me the object of divine protection.

Varga XXXII.

11. I invoke, at repeated sacrifices, INDRA, the preserver, the protector, the hero, who is easily propitiated, INDRA the powerful, the invoked of many: may INDRA, the lord of affluence, bestow upon us prosperity.[1]

12. May the protecting, opulent INDRA be the bestower of felicity by his protections: may he, who is all-knowing, foil our adversaries: may he keep us out of danger, and may we be the possessors of excellent posterity.

13. May we continue in the favour of that adorable (deity) even in his auspicious good-will: may that protecting and opulent INDRA drive far from us, into extinction, all those who hate us.[2]

14. To thee the praises and prayers of the worshipper hasten like a torrent down a declivity; and thou, thunderer, aggregatest the immense wealth (of sacrificial offerings), copious libations, and milk, and the juices of the *Soma*.[3]

15. Who may (adequately) praise him? who may satisfy him? who offer worthy adoration? since MAGHAVAN is daily conscious of his own terrible (power): by his acts he makes first one and then the other

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[1] *Sáma-Veda*, I. 333. *Yajur-Veda*, 20. 50.

[2] *Yajur-Veda*, 20. 51. 52.

[3] *Apo gáh yuvase samindún*: the first is explained *vasativarí*, which is said by *Kátyáyana*, *Sutra*, 8, 9, 7—10, to be portions of water taken from a running stream on the evening previous to the ceremony, and kept in jars in different parts of the sacrificial chamber, to be mixed with the *Soma*: see *Yajur-Veda*, 6. 23., and the *Taittiríya Yajush*, *Prapáthaku* III. *Anuváka* XII.

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precede and follow, as (a man) throws out his feet (alternately in walking).[1]

Varga XXXIII.

16. The hero INDRA is renowned; humiliating every formidable (foe), and repeatedly changing the place of one (worshipper) with that of another; INDRA, the enemy of the arrogant, the sovereign of both (heaven and earth), calls again and again (to encourage) the men who are his worshippers.

17. INDRA rejects the friendship of those who are foremost (in pious acts), and, despoiling them, associates with (their) inferiors: or (again) shaking off those who neglect his worship, INDRA abides many years with those who serve him.

18. INDRA, the prototype, has assumed various forms, and such is his form as that which (he adopts) for his manifestation:[2] INDRA, multiform by his illusions, proceeds (to his many worshippers), for the horses yoked to his car are a thousand.[3]

19. Yoking his horses to his car, TWASHṬRI[4] shines in many places here in the three worlds: who (else), sojourning daily amongst his present worshippers, is their protector against adversaries?

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[1] That is, *Indra*, at his pleasure, makes the first of his worshippers the last, and the last the first.

[2] *Indra* presents himself as *Agni*, *Vishṇu*, or *Rudra*, or any other deity who is the actual object of worship, and is really the deity to be adored: he is identifiable with each.

[3] His chariots and horses are multiplied according to the forms in which he manifests himself: agreeably to the *Vaidántik* interpretation of the stanza, *Indra* is here identified with *Parameswara*, the supreme first cause, identical with creation.

[4] *Sáyaṇa* regards this name as, in this place, an appellative of *Indra*.

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20. We have wandered, gods, into a desert where there is no track of cattle:[1] the vast extant earth has become the protectress of murderers: direct us, BRIHASPATI, in our search for cattle: shew the path, INDRA, to thy votary being thus astray.[2]

Varga XXXIV.

21. INDRA, becoming manifest from his abode (in the firmament), dissipates, day by day, the resembling glooms, (so that he may distinguish) the other portion, (or the day); and the showerer has slain the two wealth-seeking slaves, VARCHIN and SAMBARA, in (the country of) *Udavraja*.[3]

22. PRASTOKA has given to thy worshipper, INDRA, ten purses of gold,[4] and ten horses, and we have accepted this treasure from DIVODÁSA, the spoil won by ATITHIGWAN[5] from ṢAMBARA.

23. I have received ten horses, ten purses, clothes, and ample food, and ten lumps of gold from DIVODÁSA.

24. AṢWATTHA has given to PÁYU ten chariots[6] with their horses, and a hundred cows to the priests.

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[1] *Agavyúti kshetram, gosanchárarahitam deṣam*, a place devoid of the grazing of cattle.

[2] *Garga*, the author of the *Súkta*, having, it is said, lost his way in a desert, repeated this stanza to *Brihaspati* and *Indra*, who thereupon enabled him to regain his road.

[3] So *Sáyaṇa* explains *Udavraja, deṣa viseshah*, a sort of country, one into which the waters flow, *udaháni vrajanty-asmin*.

[4] *Daṣa koṣayáh, suvarṇapúrṇán daṣakoṣán*, the ten bags or chests full of gold.

[5] *Prastoka, Divodása*, and *Atithigwan*, are different names of the same person, a *Rája*, the son of *Sṛinjaya*.

[6] *Atharvabhyah* is the term in the text which *Sáyaṇa* explains, to the *Rishis* of the *Atharvagotra*: *Páyu* is the brother of *Garga*; *Aṣwatiha* is the same as *Prastoka*.

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25. The son of SṚINJAYA has reverenced the BHARADWÁJAS who have accepted such great wealth for the good of all men.

26. (Chariot made of the) forest lord, be strong of fabric; be our friend; be our protector, and be manned by warriors:[1] thou art girt with cow-hides:[2] keep us steady; and may he who rides in thee be victorious over conquered (foes). Varga XXXV.

27. Worship with oblations the chariot constructed of the substance of heaven and earth, the extracted essence of the forest lords; the velocity of the waters; the encompassed with the cow-hide; the thunderbolt (of INDRA).

28. Do thou, divine chariot, who art the thunderbolt of INDRA, the precursor of the MARUTS, the embryo of MITRA, the navel of VARUṆA,[3] propitiated by this our sacrifice, accept the oblation.

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[1] *Suvíro bhava, Sáyaṇa* explains *śúrabhaṭṭaih putrádibhir vá yuktah*, joined with warriors, or with sons and the rest: the latter could scarcely be predicated of a car, except as the source, figuratively speaking, of prosperity, and so far of descendants.

[2] *Gobhih sannadhosi*: literally, thou art bound together by cows: but both *Sáyaṇa* and *Mahídhara*, *Yajur-Veda*, 29. 52., explain this *gavikáraih*, by what are formed from cattle: so, in the next verse, *gobhir-ávṛitam* is interpreted *charmabhih parita áveshṭitam*, encompassed round with hides, as if the exterior of the war-chariot especially were so strengthened: *Mahídhara* gives us an alternative, encompassed with rays of light, or with splendours, *gobhih, tejobhih*.

[3] *Marutám aníkam, Mitrasya garbho, Varuṇasya nábhih*: *aníkam* the scholiast interprets *agrabhútam*, being before, outstripping in speed; *Mahídhara* explains it *mukhyam*, principal or leader; the *garbha* of *Mitra*, *Sáyaṇa* endeavours to make

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29. War-drum, fill with your sound both heaven and earth; and let all things, fixed or moveable, be aware of it: do thou, who art associated with INDRA and the gods, drive away our foes to the remotest distance.

30. Sound loud against the (hostile) host: animate our prowess: thunder aloud, terrifying the evil-minded: repel, drum, those whose delight it is to harm us: thou art the fist of INDRA; inspire us with fierceness.

31. Recover these our cattle, INDRA; bring them back: the drum sounds repeatedly as a signal: our leaders, mounted on their steeds, assemble: may our warriors, riding in their cars, INDRA, be victorious.[1]

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sense of, by saying, the car is to be considered as contained by *Mitra*, the ruler of the day, as moving by day, whilst by the *nábhi* of *Varuṇa* it is intimated to be a fixed point or centre for the deity ruling over the night, when the car of *Indra* or *Súrya* stands still: *Mahídhara* derives *garbha* from *gṛi*, to praise, and considers *mitrasya garbha* equivalent to *súryena stúyamána*, to be praised by the sun: *nábhi* he derives from *nabh*, to injure, and translates it, the weapon of *Varuṇa*: both scholiasts labour superfluously to attach meaning to what was never intended to have any.

[1] This and the two preceding verses occur in the *Yajush*, 29. 55–57.

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ADHYÁYA VIII.

MAṆḌALA VI. (*continued*).

ANUVÁKA IV. (*continued*).

SÚKTA V. (XLVIII.)

This hymn presents an unusual variety of deities and metres; the deity of the first ten stanzas is AGNI; the metre of the first, third, fifth, and ninth is *Bṛihatí*; of the second, fourth, and tenth, *Satobṛihatí*; of the seventh, *Mahábṛihatí*; and of the eighth and tenth, *Mahásatobṛihatí*: the deities of the next five verses are the MARUTS; the metre of the eleventh is *Kakubh*; of the twelfth, *Satobṛihatí*; of the thirteenth, *Puru-ushṇih*; of the fourteenth, *Bṛihatí*; and of the fifteenth, *Atijagatí*; PÚSHAN is the deity of the next four stanzas, and their metres are respectively *Kakubh*, *Satobṛihatí*, *Puru-ushṇih* and *Bṛihatí*: PRIṢṆI is the divinity of the twentieth and twenty-first verses, as well as of the twenty-second, which, however, may be dedicated to Heaven and Earth: the metres of these last three stanzas are, severally, *Bṛihatí*, *Yavamadhyá-Mahábṛihatí*, and *Anushṭubh*.

1. At every sacrifice (honour) the mighty AGNI with your reiterated praise, whilst we glorify him, the immortal, who knows all things, our dear friend[1]— Varga I.

2. The son of strength, for he verily is propitious to us; to whom let us offer oblations as to the conveyer of them (to the gods): may he be our defender in battles: may he be our benefactor and the grandsire of our offspring.

4. AGNI, who art the showerer (of benefits), mighty, and exempt from decay, thou shinest with (great)

[1] *Sáma-Veda*, I. 35, II. 53.

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splendour; thou art resplendent, brilliant (AGNI), with unfading lustre: shine forth with glorious rays.

4. Thou sacrificest to the mighty gods: sacrifice (for us) continually, for (sacrifice is perfected) by thy wisdom and thy acts: bring them down, AGNI, for our salvation: present (to them) the sacrificial food, partake of it thyself.

5. (Thou art he) whom the waters, the mountains, the woods,[1] nourish as the embryo of sacrifice; who, churned with strength by the performers (of the rite), art generated in the highest place of the earth.

Varga II.

6. He who fills both heaven and earth with light, who mounts with smoke into the sky, this radiant showerer (of benefits) is beheld in the dark nights dispersing the gloom; this radiant showerer (of benefits) presides over the dark nights.

7. Divine, resplendent AGNI, youngest (of the gods), when kindled by BHARADWÁJA, shines with many flames, with pure lustre, (conferring) riches upon us; shine, resplendent purifier.

8. Thou, AGNI, art the lord of the dwelling,[2] and of all men the descendants of MANU: protect me, youngest (of the gods), when kindling thee, with a hundred defences against iniquity: (grant me) a hundred winters, (as well as to those) who bestow gifts upon thy worshippers.

9. Wonderful (AGNI), giver of dwellings, encourage us by (thy) protection, and (the gift of) riches, for

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[1] *Yam ápo, adrayo vaná pipṛati*, may bear the more humble meanings of the water prepared to mix with the *Soma*, the *vasatívarí*, the stones for grinding the *Soma*, and the wood for attrition.

[2] *Gṛihapati*, master or protector of the house.

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thou art the conveyer, AGNI, of this wealth: quickly bestow permanence upon our progeny.[1]

10. Thou protectest with uninjurable, irremoveable defences (our) sons and grandsons: remove far from us celestial wrath and human malevolence.[2]

11. Approach, friends, the milk-yielding cow with a new song, and let her loose unharmed.[3] Varga III.

12. She who yields immortal food to the powerful, self-irradiating band of the MARUTS, who (is anxious) for the gratification of the self-moving MARUTS, who traverses the sky with (the passing waters), shedding delight.[4]

13. Milk for BHARADWÁJA the two-fold (blessing), the cow that gives milk to the universe, food that is sufficient for all.

14. I praise you, the (company of MARUTS), for the distribution of wealth; (the company that), like INDRA, is the achiever of great deeds; sagacious like VARUṆA; adorable as ARYAMAN, and munificent as VISHṆU.

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[1] *Sáma-Veda*, I. 41, II. 973.

[2] *Sáma-Veda*, II. 974.

[3] The milch cow, *dhenu*, is here introduced because this is the first of a series of stanzas of which the *Maruts* are the deities, either with reference to the milk which is their appropriate offering at sacrifices, or to *Pṛiṣni*, the mythological mother of the *Maruts*, in the form of a cow.

[4] The text has only *sumnair-evayávarí*: the first is explained by the scholiast, being with the means of happiness, *sukhahetubhútaih*, the substantive being implied in the compound attributive of *dhenu*, or *evayávarí*, from *eva*, who or what goes, as a horse, or the water of mid-air, the rain, and *yávarí*, she who goes with, *saha yáti yá*, that is, who proceeds with rains, giving pleasure to others, *anyeshám sukhártham vrishṭijalaih saha gachchhantí*.

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15. I now (glorify) the brilliant vigour of the company of the MARUTS, loud-sounding, irresistible, cherishing, whereby hundreds and thousands (of treasures) are bestowed collectively upon men; may that (company) make hidden wealth manifest; may it render the wealth easily accessible to us.

16. Hasten, PÚSHAN, to me: (repel), bright deity, (all) deadly assailing foes: close at thy side I repeat thy praise.[1]

Varga IV.

17. Uproot not, PÚSHAN, the forest lord, with its progeny of crows:[2] utterly destroy those who are my revilers: let not the adversary ensnare me, as (fowlers) set snares for birds.[3]

18. May thy friendship be unbroken, like (the surface) of a skin without a flaw, containing curds.[4]

19. Supreme art thou above mortals: equal in glory art thou to the gods: therefore, PÚSHAN, regard us (favourably) in battles: defend us at present as (thou hast defended) those of old.

20. MARUTS, agitators, especially to be adored, may your kind and true speech be our conductress; that pleasant (speech which is the guide) to desirable (wealth) for both gods and sacrificing mortals.

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[1] *Sanṣisham nu te karṇe*, literally, I celebrate thy praise quickly at thine ear.

[2] *Kákambíram vanaspatim*: the first is said by the scholiast to imply metaphorically the author of the *Súkta*, with his children and dependants.

[3] *Evá chana gríva áladhate veh*, even as sometimes they place snares for a bird: *grívá* is said to have here the unusual signification of *dámam, jálarúpam*, a snare of the nature of a net.

[4] Such a skin of curds, *Sáyaṇa* says, is always carried in *Púshan's* chariot.

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21. Whose functions spread quickly round the heavens, like (the light of) the divine sun, since the MARUTS possess brilliant, foe-humiliating, and adorable foe-destroying strength, most excellent foe-destroying strength.

22. Once, indeed, was the heaven generated; once was the earth born;[1] once was the milk of PRISNI drawn: other than that was not similarly generated.[2]

SÚKTA VI. (XLIX.)

The deities are the VIṢWADEVAS; RIJIṢWAN, the son of BHARADWÁJA is the *Ṛishi*; the metre is *Trishṭubh*, except in the last verse, in which is *Ṣakwarí*.

1. I commend with new hymns the man observant of his duty,[3] and the beneficent MITRA and VARUṆA: may they, the mighty ones, VARUṆA, MITRA, AGNI, come to our rite, and listen (to our praises). Varga V.

2. (I incite the worshipper) to offer worship to AGNI, who is to be adored at the sacrifices of every man; whose acts are free from arrogance; the lord of two youthful (brides, heaven and earth); the child of heaven, the son of strength, the brilliant symbol of sacrifice.

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[1] This is rather at variance with the doctrine of the succession of worldly existences, but the scholiast so understands it: *sakrid ha dyaur ajayata, utpadyate*, and once born it is permanent, *sakrid-utpannaiva sthitá bhavati*, or, being destroyed, no other similar heaven is born, *na punas-tasyám nashṭáyám anyá tatsadṛiśí dyaur jáyate*.

[2] *Tadanyo nánujáyate* is similarly explained; *tatah param anyah padárthastatsadṛiśo notpadyate*, after that another object or thing like that (object or thing) is not produced.

[3] *Stushe janum suvratam* the scholiast interprets *daivyan janam*, the divine people, *devasangham*, the company of the gods, which is not incompatible with the purport of the hymn.

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3. May the two daughters of the radiant (sun)[1] of various form, of whom one glitters with stars, the other (is bright) with the sun, mutually opposed, proceeding diversely, purifying (all things), and entitled to our laudation, be pleased by the praise they hear (from us).

4. May our earnest praise proceed to the presence of VÁYU, the possessor of vast riches, the desired of all, the filler of his chariot (with wealth for his worshippers): most adorable (VÁYU), who art riding in a radiant car, and driving your *Niyut* (steeds), do thou, who art far-seeing, shew favour to the sage,[2] (thine adorer).

5. May that splendid car of the ASWINS, which is harnessed at a thought, clothe my form (with radiance): that (car) with which, NÁSATYAS, leaders (of rites), you go to the dwelling (of the worshipper) to fulfil his desires for his posterity and himself.

Varga VI.

6. PARJANYA and VÁTA, showerers of rain, send from the firmament available waters: sage MARUTS, hearers of truth, establishers of the world, multiply the moveable[3] (wealth of him) by whose praises (you are propitiated)

7. May the purifying, amiable,[4] graceful SARA-

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[1] Day and night, who may be called the daughters of the sun, as, directly or indirectly, their cause.

[2] *Kavim iyakshasi prayajyo: Mahídhara, Yajur-Veda*, 33. 55., applies *prayajyo* to the priest, the *Adhwaryu;* worship, venerable priest, the wise *Váyu*, &c.

[3] *Jagad ákriṇudhwam*: according to *Sáyaṇa, jagat* here comprehends fixed as well as moveable, all living things, *jagat sthávarajangamátmakam sarvam práṇi játam.*

[4] *Kanyá*, literally a maiden, is here explained *kamaníya*, to

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SWATÍ, the bride of the hero, favour our pious rite: may she, together with the wives of the gods, well pleased, bestow upon him who praises her a habitation free from defects, and impenetrable (to wind and rain), and (grant him) felicity.

8. May (the worshipper), influenced by the hope (of reward), approach with praise the adorable (PÚSHAN), protector of all paths:[1] may he bestow upon us cows with golden horns: may PÚSHAN bring to perfection our every rite.[2]

9. May the illustrious AGNI, the invoker of the gods, worship (with this oblation), TWASHTRI, the first divider (of forms), the renowned, the giver of food, the well-handed, the vast, the adored of householders,[3] the readily invoked.

10. Exalt RUDRA, the parent of the world, with these hymns by day; (exalt) RUDRA (with them) by night; animated by the far-seeing, we invoke him, mighty, of pleasing aspect, undecaying, endowed with felicity, (the source of) prosperity.

11. Ever youthful, wise, and adorable MARUTS, come to the praise of your adorer: thus augmenting, leaders (of rites), and spreading (through the firma- Varga VII.

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be desired or loved; the usual sense were incompatible with the following epithet, *vírapatní*, the wife of the hero, meaning, according to the scholiast, *Prajápati* or *Brahmá*; or it might mean the protectress of heroes or of men.

[1] *Pathaspathahparipatim*: *Púshan* is especially *custos viarum*, see vol. I. p. 115.

[2] *Yajur-Veda*, 34. 42.: *Mahídhara's* explanation differs in some respects from *Sáyaṇa's*.

[3] *Yajatam pastyánám*: *pastyam* is a house, here used by metonymy for householder, according to *Sáyana*, *grihasthair yajaníyam*.

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ment), like rays (of light),[1] refresh the scanty woods (with rain).[2]

12. Offer adoration to the valiant, powerful, swift-moving (company of the MARUTS), as the herdsman (drives his) herd to their stall: may that (company) appropriate to its own body the praises of the pious worshipper, as the firmament (is studded) with stars.

13. May we be happy in a home, in riches, in person, in children, bestowed upon us by thee, VISHṆU, who with three (steps) made the terrestrial regions for MANU when harrassed (by the *Asuras*).

14. May AHIRBUDHNYA[3] (propitiated) by (our) hymns, and PARVATA[4] and SAVITRI give us food with water: may the bountiful (gods supply us), in addition, with vegetable (grains);[5] and may the all-wise

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[1] *Nahshanto angiraswat* the scholiast renders *angirasah, gamanaśilaraśmayah,* rays endowed with motions: *te yathá śighram nabhastalam vyapnuvanti tad vat,* as they spread quickly through the sky, so (do the winds): or if *angiras* retain its more usual signification of *Ṛishi* or *Ṛishis,* so named, then the property of rapid movement is assigned to them, *yad vá Ṛishayastad vach-chhighragáminah.*

[2] *Achitram chid hi jinvatha*: *chitram* is said to mean a place thick with shrubs and trees: with the negative prefix it implies the contrary, a place with little timber: the *Maruts* are solicited to satisfy such a place, with rain understood.

[3] *Budhna* is explained *antarikśha,* firmament, and *budhnya* is, what or who is there born: *ahi* is interpreted he who goes, that is, in the sky, but the etymology is not satisfactory.

[4] The commentator is rather at a loss to explain *Parvata:* it may mean, he says, the filler, *púrayitṛi,* or the wielder of the thunderbolt, *parvavad-vajram, tadván;* or enemy of the mountain, *gireh śatru:* in either sense it is obviously *Indra.*

[5] *Tad oshadhíbhir-abhi; oshadhayas tilamáshádayah,* the vegetables are sesamum, pulse, and the like.

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BHAGA be propitious (to us) for (the acquirement of) riches.

15. Grant us, (universal gods), riches, comprehending chariots, numerous dependants, many male offspring, (wealth) the giver of efficiency to the solemn rite, and a dwelling free from decay, wherewith we may overcome malevolent men and unrighteous (spirits), and afford support to those people who are devoted to the gods.

ANUVÁKA V.

SÚKTA I. (L.)

The deities are various; the *Ṛishi* is ṚIJIṢWAN; the metre is *Trishṭubh*.

1. I invoke with adorations, for the sake of felicity, the divine ADITI and VARUṆA, MITRA and AGNI, ARYAMAN, the overthrower of foes, worthy of devotion, SAVITṚI and BHAGA, and (all) protecting divinities. Varga VIII.

2. Radiant SÚRYA, render the luminous deities, who have DAKSHA for their progenitor,[1] void of offence towards us; they who are twice born,[2] desirous of sacrifice, observant of truth, possessors of wealth, deserving of worship, whose tongue is AGNI.

3. Or bestow, Heaven and Earth, vast strength:

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[1] *Dakshapitṛín, dakshapitámaho yeshám*, they of whom *Daksha* is the grandfather: the grandchildren of *Daksha*, however, were sundry sentiments and passions: see *Vishṇu Puráṇa*, 55., and *pitṛi*, therefore, must here be understood, according to *Sáyaṇa*, only in the general sense of priority or seniority.

[2] *Dwijanmánaḥ*, they who have two births, means, agreeably to *Sáyaṇa*, they who are manifest or present in two spheres, heaven and earth.

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give us, Earth and Heaven, a spacious habitation for our comfort: so arrange, that infinite wealth may be ours; remove, beneficent deities, iniquity from our abode.

4. May the sons of RUDRA, givers of dwellings, the unsubdued, invoked on this occasion, stoop down to us, inasmuch as we call upon the divine MARUTS that they may be our helpers in difficulty, great or small.

5. With whom the divine Heaven and Earth are associated; whom PÚSHAN, the rewarder (of his worshippers) with prosperity, honours: when, MARUTS, having heard our invocation, you come hither, then on your several paths all beings tremble.

Varga IX.

6. Praise, worshipper, with a new hymn, that hero, INDRA, who is deserving of praise: may he, so glorified, hear our invocation: may he, so lauded, bestow upon us abundant food.

7. Waters, friendly to mankind, grant uninterrupted (life)-preserving (food) for (the perpetuation of our) sons and grandsons; grant us security and the removal (of all evil),[1] for you are more than maternal physicians; you are the parents of the stationary and moveable universe.

8. May the adorable, golden-handed SAVITṚI, the preserver, come to us; he, the munificent, who, like the opening of the dawn, displays desirable (riches) to the offerer of the oblation.

9. And do thou, son of strength, bring back to day the deities to this our sacrifice: may I be ever in

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[1] *Śam yoḥ*: the first is explained *śamanam upadravánám*, the appeasing of oppresions or violences; and the second, *yávanam, prithak-karaṇam prithakkartavyánám*, the making separate of those things which are to be kept off.

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(the enjoyment of) thy bounty: may I, through thy protection, AGNI, be blessed with excellent male descendants.

10. Wise NÁSATYAS come quickly to my invocation (united) with holy acts: (extricate us) from thick darkness, as thou didst extricate ATRI: protect us, leaders (of rites), from danger in battle.

11. Be unto us, gods, the donors of splendid, invigorating riches, comprising male descendants, and celebrated by many: celestial ÁDITYAS, terrestrial VASUS, offspring of PRIṢNI, children of the waters,[1] granting our desires, make us happy, Varga X.

12. May RUDRA and SARASWATÍ, alike well pleased, and VISHNU and VÁYU, make us happy, sending rain; and ṚIBHUKSHIN, and VÁJA, and the divine VIDHÁTṚI: and may PARJANYA and VÁTA grant us abundant food.

13. And may the divine SAVITṚI and BHAGA, and the grandson of the waters, (AGNI), the prodigal of gifts, preserve us; and may TWASHṬṚI with the gods, and Earth with the seas, (preserve us).

14. May AHIRBUDHNYA, AJA-EKAPÁD, and Earth and Ocean, hear us; may the universal gods, who are exalted by sacrifice, they who are invoked and praised (by us), to whom mystical prayers are addressed, and who have been glorified by (ancient) sages, preserve us.[2]

15. Thus do my sons, of the race of BHARADWÁJA,

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[1] The text has epithets only, the scholiast supplies the nomenclature: thus *divyá*, the celestials, that is, the *Ádityas*; *parthivásah*, terrestrials, that is, the *Vasus*; *go-játah*, cow-born, born of *Prisni*, the *Maruts*; *ápyáh*, the aquatic, born in the firmament, the *Rudras*.

[2] *Yajur-Veda*, 34. 53.

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worship the gods with sacred rites and holy hymns; and so, adorable (deities), may you, who are worshipped and glorified, the givers of dwellings, the invincible, universal gods, ever be adored, (together with your) wives.

SÚKTA II. (LI.)

The deities and *Ṛishi* as before; the metre of the thirteenth and two following verses is *Ushṇih*, of the sixteenth *Anushṭubh*, and of the rest *Trishṭubh*.

'arga XI. 1. The expansive, illuminating, unobstructive, pure, and beautiful radiance of the sun, grateful to MITRA and VARUṆA, having risen, shines like the ornament of the sky.

2. He who knows the three cognisable (worlds); the sage (who knows) the mysterious birth of the divinities (abiding in them);[1] he who is beholding the good and evil acts of mortals, he, the sun, the lord, makes manifest their intentions.

3. I praise you, protectors of the solemn sacrifice, the well-born ADITI, MITRA and VARUNA, and ARYAMAN and BHAGA: I celebrate the gods whose acts are unimpeded, the bestowers of wealth, the dispensers of purity;

4. The scatterers of the malevolent, the defenders of the virtuous, the irresistible, the mighty lords, the donors of good dwellings, ever young, very powerful, omnipresent, leaders of heaven. the sons of ADITI: I have recourse to ADITI, who is gratified by mine adoration.

5. Father Heaven, innocent mother Earth, brother

[1] Of the *Vasus* on earth, the *Rudras* in the firmament, the *Ádityas* in heaven.

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AGNI, and you, VASUS, grant us happiness: all you sons of ADITI, and thou ADITI, alike well-pleased, bestow upon us ample felicity.

6. Subject us not, adorable (deities), to the robber or his wife;[1] nor to any one designing us harm; for you are the regulators of our persons, of our strength, of our speech. Varga XII.

7. Let us not suffer for the sin committed by another: let us not do that which, VASUS, you prohibit: you rule, universal gods, over the universe: (so provide that) mine enemy may inflict injury on his own person.

8. Reverence be to the potent (company of universal gods): I offer (them) reverence: reverence sustains both earth and heaven:[2] reverence be to the gods: reverence is sovereign over them: I expiate by reverence whatever sin may have been committed.

9. Adorable (deities), I venerate with reverential salutations all you who are mighty, the regulators of your sacrifice,[3] of pure vigour, dwellers in the chamber of worship, unsubdued, far-seeing, leaders (of rites).

10. May they, exceeding in splendour, so guide us, that all iniquities may disappear; they, the very power-

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[1] *Má no vṛikáya vṛikye ríradhata*, the substantives are explained *kinsakáya, stenáya*, to the injurer, the thief, and *tasya striyai*, to his woman, or wife; or *vṛika* may retain its ordinary sense of wild-dog, or wolf, *araṇya ṣwan*, and *vṛiki* import its female.

[2] The scholiast says that earth and heaven, by receiving the *namas* or *namaskára*, the reverential salutation or homage of mortals, continue throughout a long period for their enjoyment.

[3] *Ṛitasya rathyah, yajnasya ranhitṛín, netṛín*, the leaders or conveyers of the sacrifice offered to them.

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ful VARUṆA, MITRA, AGNI, practisers of truth, and faithful to those who are prominent in (their) praise.

Varga XIII. 11. May they, INDRA, EARTH, PÚSHAN, BHAGA, ADITI, and the five orders of beings, give increase to our habitations: may they be to us granters of happiness, bestowers of food, guides to good, our gracious defenders and preservers.

12. May the presenter of the oblation, BHARADWÁJA quickly obtain, gods, a celestial abode, as he solicits your good-will: the institutor of the ceremony, together with pious associates, desirous of riches, glorifies the assembly of the gods.

13. Drive away, AGNI, to a distance the wicked, felonious, malignant enemy: grant us felicity, protector of the virtuous.[1]

14. These our grinding stones are anxious, *Soma*, for thy friendship: destroy the voracious PANÍ, for verily he is a wolf.[2]

15. You are munificent and illustrious, gods, with INDRA for your chief: be with us, protectors, on the road, and grant us happiness.

16. We have travelled along the road prosperously traversed and free from evil, and by which (a man) avoids adversaries and acquires wealth.

SÚKTA III. (LII.)

The deities and *Ṛishi* as before; the metre of the first six, the thirteenth, and three last verses, is *Trishṭubh*, of the second six *Gáyatrí*, and of the fourteenth *Jagatí*.

Varga XIV. 1. I do not regard it as worthy (of the gods) of heaven, or (of those) of earth, as (fit to be compared)

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[1] *Sáma-Veda*, I. 105.

[2] *Jahí ni-atriṇam paṇim vṛiko hi shah*: *Paṇi* may here mean

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with the sacrifice (I offer), or with these (our) sacred rites: let, then, the mighty mountains overwhelm him; let the employer of ATIYÁJA be ever degraded.[1]

2. MARUTS, may the energies of that man be enfeebled: may heaven consume that impious adversary[2] who thinks himself superior to us, and who pretends to depreciate the worship that we offer.

3. Why have they called thee, *Soma*, the protector of pious prayer? why (have they called thee) our defender against calumny? why dost thou behold us subjected to reproach? cast thy destroying weapon upon the adversary of the Brahman.

4. May the opening dawns preserve me: may the swelling rivers preserve me: may the firm-set mountains preserve me: may the progenitors (present) at the invocation of the gods preserve me.

5. May we at all seasons be possessed of sound minds: may we ever behold the rising sun: such may the affluent lord of riches, (AGNI), render us, ever most ready to come (at our invocation), charged with our oblation to the gods.

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a trader, a greedy trafficker, who gives no offerings to the gods, no presents to the priests: hence he is come to be identified with an *asura*, or enemy of the gods: *vṛika* may be also rendered a robber, an extortioner, from the root *vṛik*, to seize or take away, *ádáre*.

[1] According to *Sáyaṇa*, *Ṛijiswan* here pronounces an imprecation upon *Atiyája*, a rival priest.

[2] *Brahmadwisham*, and again, in the next verse, *brahmadwishe*: the first is explained by *Sáyaṇa* simply *tam śatrum*, that enemy, with reference to the word *brahma*, which has gone before, religious act or praise, the enemy or obstructer of prayer or praise: in the second place he interprets it *bráhmaṇa dweshṭri*, the hater or enemy of the Brahman.

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Varga XV.

6. May INDRA be most prompt to come nigh for our protection, and SARASWATÍ dwelling with (tributary) rivers: may PARJANYA, with the plants, be a giver of happiness; and may AGNI, worthily praised and earnestly invoked, (be to us) like a father.

7. Come, universal gods, hear this my invocation: sit down upon this sacred grass.

8. Come, gods, to him who honours you with the butter-dripping oblation.

9. May the sons of the immortal[1] hear our praises, and be to us the givers of felicity.

10. Universal gods, augmenters of sacrifice, listening to praises (uttered) at due seasons, accept your appropriate milk-offering.[2]

Varga XVI.

11. INDRA, with the company of the MARUTS, MITRA, with TWASHṬ'I and ARYAMAN, accept our praise and these our oblations.

12. AGNI, invoker of the gods, cognizant (which of) the divine assembly (is to be honoured), offer this our sacrifice according to the proper order.

13. Universal gods, hear this my invocation, whether you be in the firmament or in the heaven: you who (receive oblations) by the tongue of AGNI; or are to be (otherwise) worshipped: seated on this sacred grass, be exhilarated (by the *Soma*).

14. May the adorable, universal deities, and both

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[1] *Amṛitasya sunavaḥ* the scholiast calls the sons of *Prajápati*, the *Viśwadevas*: so *Sáma-Veda*, ii. 945, *Yajur-Veda*, 33. 77.

[2] *Yujyam payas*, a mixture of milk and curds termed *ámikshá*, as the text, *tapte payasi dadhyánayati sá vaiśwadevyámikshá*, when the milk is boiled he brings the curds, that is, the *ámikshá*, proper for the *Viśwadevas*.

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heaven and earth, and the grandson of the waters, hear my praise: let me not utter words to be disregarded, but let us, (brought) most nigh unto you, rejoice in the happiness (you bestow).

15. May those mighty deities, having power to destroy,[1] whether they have been manifested upon earth or in heaven, or in the abode of the waters, bestow upon us and our posterity[2] abundant sustenance both by night and day.

16. AGNI and PARJANYA, prosper my pious acts: (accept), you who are reverently invoked, our praise at this sacrifice: one of you generates food, the other posterity:[3] grant us, therefore, food productive of descendants.

17. When the sacred grass is strewn; when the fire is kindled, and when I worship (you) with a hymn, and with profound veneration, then, adorable universal gods, rejoice in the oblation (offered) to-day at this our sacrifice.

SÚKTA IV. (LIII.)

The deity is PÚSHAN; the *Ṛishi* BHARADWÁJA; the metre of the eighth verse is *Anushṭubh*, of the rest *Gáyatrí*.

1. PÚSHAN, lord of paths,[4] we attach thee to us like Varga XVII.

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[1] *Ahimáyáh* is explained *áhantṛi-prajṇáh*, having the wisdom or knowledge that kills.

[2] *Asmabhyam ishaye*; the latter, *ishi*, is derived from *ish*, to wish, and is explained *putrádi*, sons and the rest, *asmabhyam tasmai cha*, to us and to it, that is, posterity, as the object of desire.

[3] *Ṇám anyo janayat garbham anyah*: *Parjanya*, by sending rain, causes the growth of corn, and *Agni*, as the main agent in digestion, produces the vigour necessary for procreation.

[4] *Pathaspati*, see p. 483, note 1.

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a chariot, for (the sake of) bringing food, and of (accomplishing our) solemnity.

2. Conduct to us a gracious householder, friendly to men, liberal in (bestowing) wealth,[1] the giver of pious donations.

3. Resplendent PÚSHAN, instigate the niggard to liberality, soften the heart of the miser.

4. Fierce PÚSHAN, select (fit) roads for the passage of provisions: drive away all obstructors, (thieves, or the like), so that our holy rites may be accomplished.

5. Pierce with a goad[2] the hearts of the avaricious, wise PÚSHAN, and so render them complacent towards us.

Varga XVIII.

6. Pierce with a goad, PÚSHAN, the heart of the avaricious; generate generosity in his heart, and so render him complacent towards us.

7. Abrade, wise PÚSHAN, the hearts of the avaricious; relax (their hardness), and so render them complacent towards us.

8. Resplendent PÚSHAN, with that food-propelling goad which thou bearest, abrade the heart of every miser, and render it relaxed.

9. Resplendent PÚSHAN, we ask of thee the service of that thy weapon, which is the guide of cows, the director of cattle.

10. Make our pious worship productive of cows, of horses, of food, of dependants, for our enjoyment.

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[1] *Vasuvíram*, literally, a hero of riches, that is, according to the scholiast, one who is especially the instigator of poverty to acquire wealth, *dhanam abhipráptum víram dáridrasya viśchenerayitáram.*

[2] *Paritṛindhi árayáḥ*: *árá* is described as a stick with a slender point of iron; *pratoda*, a goad; the common vernacular derivative, *árah*, is a saw.

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SÚKTA V. (LIV.)

Deity, *Ṛishi*, and metre as before.

1. Bring us, PÚSHAN, into communication with a wise man who may rightly direct us, who may even say, this is so.[1] Varga XIX.

2. May we, by the favour of PÚSHAN, come in communication with (the man) who may direct us to the houses (where our goods are secreted), and may say, verily these are they.

3. The discus of PÚSHAN does not destroy; its sheath is not discarded, its edge harms not us.

4. PÚSHAN inflicts not the least injury on the man who propitiates him by oblations: he is the first who acquires wealth.

5. May PÚSHAN come to (guard) our cattle, may PÚSHAN protect our horses; may PÚSHAN give us food.

6. Come, PÚSHAN, to (guard) the cattle of the institutor of the rite presenting libations, and also of us repeating (thy) praises. Varga XX.

7. Let not, PÚSHAN, our cattle perish; let them not be injured; let them not be hurt by falling into a well; come, therefore, along with them unharmed.

8. We solicit riches of PÚSHAN, who hears (our eulogies); who is the averter (of poverty); the preserver of that which is not lost, the ruler (over all).

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[1] *Ya evedam iti bravat*: *Sáyaṇa's* explanation of this is curious, and is justified by what follows: by *Vidushá*, a wise man, he understands a cunning man, a conjurer: the last phrase he therefore interprets to mean, one who says, this, your property, has been lost, and the passage that precedes he explains as directing the way to the recovery of the lost or stolen goods: this is a new attribute of *Púshan* as the patron of fortune-tellers and recoverers of stolen property.

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9. May we never suffer detriment when engaged, PÚSHAN, in thy worship: we are at this time thine adorers.[1]

10. May PÚSHAN put forth his right hand (to restrain our cattle) from going astray: may he bring again to us that which has been lost.

SÚKTA VI. (LV.)

Deity, *Ṛishi*, and metre as before.

Varga XXI.

1. Come illustrious grandson of PRAJÁPATI[2] to (me thy) worshipper:[3] let us two be associated: become the conveyer of our sacrifice.

2. We solicit riches of our friend, (PÚSHAN), the chief of charioteers, the wearer of a braid (of hair),[4] the lord of infinite wealth.

3. Illustrious PÚSHAN, thou art a torrent of riches: thou, who hast a goat for thy steed, art a heap of wealth; the friend of every worshipper.

4. We glorify PÚSHAN, the rider of the goat, the giver of food, him who is called the gallant of his sister.[5]

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[1] *Yajur-Veda*, 33. 41.

[2] *Vimucho napát*: the first is rendered by *Prajápati* as he who, at the period of creation, lets loose, *vimunchati, visṛijati*, all creatures from himself, *swasahását sarváh prajáh*.

[3] *Ehi vám*: *vá*, according to *Sáyaṇa*, here means praiser, from the root *vá*, to go, to have odour, *vám gantáram stotáram nám, Ehi, ágachchha*.

[4] *Kaparddinam, kapardaschúḍá tadvantam*; but it is more usually an epithet of *Śiva*, importing a braid of hair, not the *chúḍá*, or lock left on the crown of the head at tonsure.

[5] *Swasur yo jára uchyate*, the sister of *Púshan* is the dawn, with whom he, as the sun, may be said to associate amorously.

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5. I glorify PÚSHAN, the husband of his mother:[1] may the gallant of his sister hear us; may the brother of INDRA[2] be our friend.

6. May the harnessed goats, drawing the deity in his car, bring hither PÚSHAN, the benefactor of man.

SÚKTA VII. (LVI.)

Deity and *Ṛishi* as before; the metre is the same, except in the last verse, in which it is *Anushṭubh*.

1. No (other) deity is indicated by him who declares the offering of mixed meal and butter[3] to be intended for PÚSHAN. Varga XXII.

2. He, the chief of charioteers, the protector of the virtuous, INDRA, destroys his foes, with his friend PÚSHAN for his ally.

3. He, the impeller, the chief of charioteers, (PÚSHAN), ever urges on that golden wheel (of his car) for the radiant sun.[4]

4. Since, intelligent PÚSHAN, of goodly aspect, the praised of many, we celebrate thee to-day, therefore grant us the desired wealth.

5. Gratify this our assembly, desirous of cattle, by their acquisition: thou, PÚSHAN, art renowned afar.

6. We deserve of thee well-being remote from

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[1] *Matur didhishum, rátreh patim*, the lord or husband of the night.

[2] As one of the *Ádityas*, or sons of *Áditi*, he may be called the brother of *Indra*, who is also one of the number.

[3] *Karambhát iti*: *karambha* is said to be a mixture of parched barley-meal and butter.

[4] *Parushe gavi*: the first is explained *parvavatí, bháswati vá*, the period-having, or the shining: the second is rendered *Aditya*, he who moves or revolves, *gachchhatíti gaur-ádityah*

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evil, approximate to wealth, both for the sake of general sacrifice to-day, for the sake of general sacrifice to-morrow.[1]

SÚKTA VIII. (LVII.)

The deities are INDRA and PÚSHAN; the *Ṛishi* and metre as before.

Varga XXIII. 1. We invoke you, INDRA and PÚSHAN, for your friendship, for our well-being, and for the obtaining of food.[2]

2. One (of you) approaches to drink the *Soma* poured out into ladles, the other desires the buttered meal.[3]

3. Goats are the bearers of the one, two well-fed horses of the other, and with them he destroys his foes.

4. When the showerer INDRA sends down the falling and mighty waters, there is PÚSHAN along with him.[4]

5. We depend upon the good-will of PÚSHAN, and of INDRA, as (we cling) to the branches of a tree.

6. We draw to us, for our great welfare, PÚSHAN and INDRA, as a charioteer (pulls tight) his reins.

SÚKTA IX. (LVIII.)

The deity and *Ṛishi* as before; the metre of the second verse is *Jagatí*, of the rest *Trishṭubh*.

Varga XXIV. 1. One of thy forms, (PÚSHAN), is luminous, one is

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[1] *Adyá cha sarvatátaye, śwaś-cha śarvatátaye:* the substantive is explained *yajna*, that which is conducted by all the priests, *sarvair-ritwigbhis-táyate*; or it may mean for the dissemination of all enjoyments, *sarveshám bhogánám vistáráya*

[2] *Sama-Veda*, I. 202.

[3] *Karambham*: see the preceding *Súkta*, note 1.

[4] *Sáma-Veda*, I. 148.

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venerable; so that the day is variously complexioned: for thou art like the sun:[1] verily, bestower of food, thou protectest all intelligences: may thine auspicious liberality be manifested on this occasion.[2]

2. The rider of the goat, the protector of animals, in whose dwelling food is abundant, the propitiated by sacred rites, who has been placed over the whole (world),[3] the divine PÚSHAN, brandishing his loosened goad, proceeds (in the sky), contemplating all beings.[4]

3. With those thy golden vessels, which navigate within the ocean-firmament, thou dischargest the office of messenger of the sun:[5] desirous of the sacrificial food, thou art propitiated by (that which is) willingly offered.

4. PÚSHAN is the kind kinsman of heaven and earth, the lord of food, the possessor of opulence, of goodly form; whom the gods gave to SÚRYA, vigorous, well-moving, propitiated by (that which is) willingly offered.[6]

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1 *Púshan* is here identified with both day and night, or is considered as their regulator

2 *Sáma-Veda*, I. 75., also *Nirukta*, 12. 17., *Sáyaṇa* follows *Yáska*.

3 Placed so by *Prajápati*, according to the scholiast, in his capacity of nourishing all things, *poshakatwena*.

4 As identical with the sun.

5 *Yási dútyam súryasya*: *Sáyaṇa* relates a legend which says, that on one occasion, when *Súrya*, with the gods, had set out to fight the *Asuras*, he sent *Púshan* to his abode to console his wife, who was greatly afflicted by his going to the wars; for which office *Púshan* is here commended.

6 *Kámena kṛitah* is the whole text; the scholiast fills it up with *paṣwádivishayena stotribhir vaśíkṛitah asi*, thou art subjected or propitiated by worshippers by means of the *Paṣu* and other offerings,

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SÚKTA X. (LIX.)

INDRA and AGNI are the deities; the *Ṛishi* is BHARADWÁJA the first six stanzas are in the *Bṛihatí* metre, the four last in the *Anushṭubh.*

Varga XXV.

1. When the libation is effused I celebrate, INDRA and AGNI, your heroic exploits: the *Pitṛis*,[1] the enemies of the gods, have been slain by you, and you survive.

2. Your greatness, INDRA and AGNI, is after this fashion, and is most deserving of praise: the same is your progenitor: twin brethren are you, having a mother everywnere present.[2]

3. You approach together, when the libation is effused, like two fleet coursers to their forage: we invoke to day INDRA and AGNI, deities armed with the thunderbolt, to this ceremony for our preservation.

4. Divine INDRA and AGNI, augmenters of sacrifice, by whom the acclamation (of praise) is received, you partake not of the (*Soma*) of him who, when the libation is effused, praises you (improperly),[3] uttering unacceptable eulogies.[4]

5. What mortal, divine INDRA and AGNI, is a judge

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[1] By *Pitṛis*, in this place, the scholiast says *Asuras* are intended, as derived from the root *pi* to injure, *píyatir-hinsá-karmme.*

[2] *Ihehamútarau*, of whom the mother is here and there: *Aditi* is their mother, in common with all the gods, and she is here identified with the wide extended earth, *vistírná bhúmih*, according to *Sáyaṇa.*

[3] *Yo vám stavat* is explained by the commentator, he who may praise you badly, *kutsitam stúyát.*

[4] *Joshaváham vadatah*: the first is explained, *prítihetutwena karttavyam swayam aprítikaram váham*, speech to be uttered

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of that (your act), when one of you, harnessing his diversely-going horses, proceeds in the common car.[1]

6. This footless (dawn), INDRA and AGNI, comes before the footed sleepers, animating the head[2] (of living beings with consciousness), causing them to utter loud sounds with their tongues, and passing onwards she traverses thirty steps.[3] Varga XXVI.

7. INDRA and AGNI, men verily stretch their bows

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with the design of gaining affection, but of itself producing disaffection or dislike; so in the *Niruhta*, 5. 22., as quoted by *Sáyaṇa*, *ya Indrágní suteshu vám someshu stauti teshu na tasya aṣníthah*, of him who praises you two, *Agni* and *Indra*, when the *Soma*-juices are effused you do not eat (the offering): the printed *Nirukta* has, you eat, omitting the negative: of *joshaváham*, it is first said, *avijnátanámadheyam joshayitavyam bhavati*, that being of unknown name is to be propitiated; and again, *yo ayam joshaváham vadatí vijanjapah na tasya aṣníthah*, this person who utters, *joshaváham*, repeating incessantly, or silently, propitiatory prayer of various object, of that man, you two do not eat the offering.

[1] *Vishúcho aṣwán yuyujána íyate ehah samáne vathe*: the one is *Indra*, who, as identical with the sun, goes over the world in a car which is common to him and *Agni*, as being also identified with the sun: the same identity being kept in view, *Indra* yokes the multiform horses, months, weeks, days, to a monoform car, or the year.

[2] *Hitwí ṣiras*, literally, exciting the head, which is the whole of the text, is explained *práṇinám siro prerayitrí*, urging or animating the head of living beings: or it may apply to the dawn, as being headless, *ṣiras tyahtwá swayam aṣiraská sati*, she having abandoned the head, being of herself headless, though what they may mean is doubtful: so *Sáma-Veda*, 1. 281, and *Yajush*, 33. 93.: *Mahídhara*, after proposing the same interpretation as *Sáyaṇa*, suggests another, in which he refers the epithets to *vách*, speech, *apád*, footless, meaning prose, *gadyátmiká*, and so on, but this is obviously fanciful.

[3] The thirty *muhúrttas*, the divisions of the day and night.

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with their arms, but do not you desert us contending for cattle in the great combat.

8. INDRA and AGNI, murderous, aggressive enemies harass us: drive away mine adversaries: separate them from (sight of) the sun.

9. INDRA and AGNI, yours are both celestial and terrestrial treasures: bestow upon us, on this occasion, life-sustaining riches.

10. INDRA and AGNI, who are to be attracted by hymns; you, who hear our invocation (accompanied) by praises, and by all adorations, come hither to drink of this *Soma*-libation.

SÚKTA XI. (LX.)

The deities and *Ṛishi* as before: the metre of the three first stanzas is *Trishṭubh*, of the next nine *Gáyatrí*, of the thirteenth *Trishṭubh*, of the fourteenth *Bṛihatí*, and of the last *Anushṭubh*.

Varga XXVII. 1. He overcomes his enemy, and acquires food, who worships the victorious INDRA and AGNI, the lords of infinite opulence, most powerful in strength, desirous of (sacrificial) food.

2. INDRA and AGNI, verily you have combated for (the recovery of) the cows, the waters, the sun, the dawns that had been carried away (by the *Asuras*): thou reunitest, INDRA, (with the world), the quarters of the horizon, the sun, the wonderful waters, the dawns, the cattle, and so dost thou, AGNI, who hast the *Niyut* steeds.

3. Slayers of VṚITRA, INDRA and AGNI, come down with foe-subduing energies, (to be invigorated) by (our) offerings: be manifest to us, INDRA and AGNI, with unblameable and most excellent riches.

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4. I invoke those two, the whole of whose deeds of old have been celebrated: INDRA and AGNI harm us not.[1]

5. We invoke the fierce INDRA and AGNI, the slayers of enemies: may they give us success in similar warfare.[2]

6. Counteract all oppressions (committed) by the pious: counteract all oppressions (committed) by the impious:[3] protectors of the virtuous, destroy all those who hate us. Varga XXVIII.

7. INDRA and AGNI, these hymns glorify you both: drink, bestowers of happiness, the libation.

8. INDRA and AGNI, leaders (of rites), whose *Niyut* steeds are desired by many, come with them to the donor (of the libation).

9. Come with them, leaders (of rites), to the effused libation, to drink, INDRA and AGNI, of the *Soma*.[4]

10. Glorify that AGNI who envelopes all the forests with flame, who blackens them with (his) tongue.

11. The mortal who presents the gratifying (oblation) to INDRA in the kindled (fire), to him (INDRA grants) acceptable waters for his sustenance. Varga XXIX.

12. May those two grant us strengthening food, and swift horses to convey (our offerings).[5]

---

[1] *Sáma-Veda*, II. 203.

[2] *Sáma-Veda*, II. 204., *Yajur-Veda*, 33. 61.

[3] *Hato vṛitrany-áryá hato dásáni*, *vṛitráṇi* and *dásani*, being neuter, can scarcely signify *áryas* and *dásas* themselves; therefore the scholiast interprets them *áryaih* and *dásaih kritáni*, things done by them severally, that is, *upadravajátáni*, things generated by violence or oppression and the like: also *Sáma-Veda*, II. 205.

[4] This and the two preceding occur *Sáma-Veda*, II. 341—343.

[5] *Sáma-Veda*, II. 499—501.

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13. I invoke you both, INDRA and AGNI, to be present at the sacrifice; and both together to be exhilarated by the (sacrificial) food; for you are both donors of food and riches, and therefore I invoke you both for the obtaining of sustenance.

14. Come to us with herds of cattle, with troops of horses, with ample treasures, divine friends, INDRA and AGNI: givers of happiness, we invoke you as such for your friendship.

15. Hear, INDRA and AGNI, the invocation of the institutor of the rite as he offers the libation: partake of the offering: come, quaff the sweet *Soma* beverage.

SÚKTA XII. (LXI.)

The deity is SARASWATÍ; the *Ṛishi* as before; the metre of the three first stanzas and of the thirteenth is *Jagatí*, of the fourteenth *Trishṭubh*, and of the rest *Gáyatrí*.

Verga XXX. 1. She gave to the donor of the oblations, VADHRYASWA, a son. DIVODÁSA[1] endowed with speed, and acquitting the debt (due to gods and progenitors); she who destroyed the churlish niggard, (thinking) only of himself:[2] such are thy great bounties, SARASWATÍ

2. With impetuous and mighty waves[3] she breaks down the precipices of the mountains, like a digger

---

[1] The *Vishṇu Puraṇa* makes the father of *Divodása*, *Bahwaśwa*, but this is a various or erroneous reading: it is another representation of the name *Bandhyaśwa*: a MSS. of the *Váyu Puraṇa* is cited in the note for the reading of our text, *Badhryaśwa*. *Vishṇu Puráṇa*, p. 454, note 51.

[2] *Paṇi* as usual.

[3] In the first stanza *Saraswatí* has been addressed as a goddess: here she is praised as a river: the confusion pervades the entire *Súkta*.

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for the lotus fibres:[1] we adore for our protection, with praises and with sacred rites, SARASWATÍ the underminer of both her banks.

3. Destroy, SARASWATÍ, the revilers of the gods, the offspring of the universal deluder, VṚISAYA:[2] giver of sustenance, thou hast acquired for men the lands (seized by the *Asuras*), and hast showered water upon them.[3]

---

[1] *Bisa-khá iva, bisam khanati,* who digs the *bisa,* the long fibres of the stem of the lotus, in delving for which he breaks down the banks of the pond.

[2] *Vṛisaya* is a name of *Twashṭṛi,* whose son was *Vṛitra*: in *Sáyaṇa's* introduction to the *Black,* or *Taittiríya Yajush,* a curious legend is related, intended to illustrate the importance of correctly accentuating the words of the Veda: *Indra,* it is said, had killed a son of *Twashṭṛi,* named *Viśwarúpa,* in consequence of which there was enmity between them, and, upon the occasion of a *Soma*-sacrifice, celebrated by *Twashṭṛi,* he omitted to include *Indra* in his invitations to the gods: *Indra,* however, came an uninvited guest, and by force took a part of the *Soma*-libation; with the remainder *Twashṭṛi* performed a sacrifice for the birth of an individual who should avenge his quarrel and destroy his adversary, directing the priest to pray, now let a man be born and prosper, the killer of *Indra*: in uttering the *Mantra,* however, the officiating priest made a mistake in the accentuation of the term *Indraghátaka,* slayer of *Indra,* in which sense, as a *Tat-purusha* compound, the acute accent should have been placed upon the last syllable; instead of which the reciter of the *Mantra* placed the accent on the first syllable, whereby the compound became a *Bahuvríhi* epithet, signifying one of whom *Indra* is the slayer: consequently, when, by virtue of the rite, *Vṛitra* was produced, he was foredoomed by the wrong accentuation to be put to death by *Indra,* instead of becoming his destroyer: *Taittiríya Yajush,* p. 43.

[3] *Kshitibhyo avanír avindo visham ebhyo asravah* may also

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4. May the divine SARASWATÍ, the acceptress of (sacrificial) food, the protectress of her worshippers, sustain us with (abundant) viands.

5. Divine SARASWATÍ, protect him engaged in conflict for the sake of wealth, who glorifies thee like INDRA.

Varga XXXI.

6. Divine SARASWATÍ, abounding in food, protect us in combat, and, like PÚSHAN, give us gifts.

7. May the fierce SARASWATÍ, riding in a golden chariot, the destructress of enemies, be pleased by our earnest laudation.

8. May she whose might, infinite, undeviating, splendid, progressive, water-shedding, proceeds loud-sounding.

9. Overcome all our adversaries, and bring to us her other water-laden sisters,[1] as the ever-rolling sun (leads on) the days.

10. May SARASWATÍ, who has seven sisters,[2] who is dearest amongst those dear to us, and is fully propitiated, be ever adorable.

Varga XXXII.

11. May SARASWATÍ, filling (with radiance) the vast expanse of earth and heaven, defend us from the reviler.

12. Abiding in the three worlds, comprising seven elements,[3] cherishing the five races (of beings), she is ever to be invoked in battle.

---

admit of a different interpretation, according to *Sáyaṇa*, or, thou hast shed poison upon them, or destroyed them.

[1] *Ati swasṛíranyá ṛitávarí*: *ati* is put, it is said, for *atiní*, to lead over or beyond, or in the order of the text, *ati dwishah*, may the other sisters overcome those who hate us.

[2] *Saptaswasá*: either the seven metres of the Vedas, or the seven rivers.

[3] *Saptadhátu*, as before, either the metres or the rivers.

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13. She who is distinguished amongst them[1] as eminent in greatness and in her glories; she who is the most impetuous of all other streams; she who has been created vast in capacity as a chariot,[2] she, SARASWATÍ, is to be glorified by the discreet (worshipper).

14. Guide us, SARASWATÍ, to precious wealth; reduce us not to insignificance;[3] overwhelm us not with (excess of) water; be pleased by our friendly (services) and access to our habitations, and let us not repair to places unacceptable to thee.

---

[1] *Ásu*, amongst them, divinities, or rivers, *devatánám nadínám madhye.*

[2] *Ratha iva brihatí vibhwane kṛitá:* made great in vastness, like a chariot created by *Prajápati*, so created, *vibhwane, vibhutwáya*, for greatness or vastness.

[3] *Má apa spharíh: sphara*, it is said, means increase, greatness, prosperity; with the prefix, it implies the reverse, *apravṛiddhán má hárshíh*, do not make us unimportant or abject.

END OF THE FOURTH ASHṬAKA.

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356.	XIV. (LXX.)	The same;	The same.
„	XV. (LXXI.)	The same,	BÁHUVRIKTA.
357	XVI. (LXXII.)	The same,	The same.

ANUVÁKA VI.

357.	I. (LXXIII.)	AṢWINS,	PAURA.
359.	II. (LXXIV.)	The same,	The same.
361.	III. (LXXV.)	The same,	AVASYU.
363.	IV. (LXXVI.)	The same,	BHAUMA.
364.	V. (LXXVII.)	The same,	The same.
365.	VI. (LXXVIII.)	The same,	SAPTAVADHRI.
367.	VII. (LXXIX.)	The DAWN,	SATYAṢRAVAS.
369.	VIII. (LXXX.)	The same,	The same.
370.	IX. (LXXXI.)	SAVITRI,	ṢYÁVASAṢWA.
371.	X. (LXXXII.)	The same,	The same.
373.	XI. (LXXXIII.)	PARJANYA,	BHAUMA.
374.	XII. (LXXXIV.)	PṚITHIVI,	The same.
375.	XIII. (LXXXV.)	VARUṆÁ,	ATRI.
377.	XIV. (LXXXVI.)	INDRA, AGNI,	The same.
378.	XV. (LXXXVII.)	MARUTS,	EVAYÁMARUT.

MAṆḌALA VI.

ANUVÁKA I.

380.	I. (I.)	AGNI,	BHARADWÁJA.

ADHYÁYA V.

383.	II. (II.)	AGNI,	BHARADWÁJA.
386.	III. (III.)	The same,	The same.

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289.	V.	(V.)	The same,	The same.
391.	VI.	(VI.)	The same,	The same.
392.	VII.	(VII.)	AGNI VAIṢWÁNARA,	The same.
394.	VIII.	(VIII.)	The same,	The same.
395.	IX.	(IX.)	The same,	The same.
397.	X.	(X.)	AGNI,	The same.
398.	XI.	(XI.)	The same,	The same.
399.	XII.	(XII.)	The same,	The same.
401.	XIII.	(XIII.)	The same,	The same.
402.	XIV.	(XIV.)	The same,	The same.
403.	XV.	(XV.)	The same,	The same, or VÍTAHAVYA.

ANUVÁKA II.

407.	I.	(XVI.)	AGNI,	BHARADWÁJA.

ADHYÁYA VI.

415.	II.	(XVII.)	INDRA,	BHARADWÁJA.
417.	III.	(XVIII.)	The same,	The same.
420.	IV.	(XIX.)	The same,	The same.
422.	V.	(XX.)	The same,	The same.
425.	VI.	(XXI.)	The same,	The same.
427.	VII.	(XXII.)	The same,	The same.
429.	VIII.	(XXIII.)	The same,	The same.

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431.	I.	(XXIV.)	INDRA,	BHARADWÁJA.
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435.	III.	(XXVI.)	The same,	The same.
437.	IV.	(XXVII.)	The same,	The same.
439.	V.	(XXVIII.)	The Cows.	The same.

ADHYÁYA VII.

441.	VI.	(XXIX.)	INDRA,	BHARADWÁJA.
443.	VII.	(XXX.)	The same,	The same.

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446.	X.	(XXXIII.	The same,	ṢUNAHOTRA.
447.	XI.	(XXXIV.)	The same,	The same.
448.	XII.	(XXXV.)	The same,	NAVA.
450.	XIII.	(XXXVI.)	The same,	The same.
451.	XIV.	(XXXVII.)	The same,	BHARADWÁJA.
„	XV.	(XXXVIII.)	The same,	The same.
452.	XVI.	(XXXIX.)	The same,	The same.
454.	XVII.	(XL.)	The same,	The same.
455.	XVIII.	(XLI.)	The same,	The same.
456.	XIX.	(XLII.)	The same,	The same.
„	XX.	(XLIII.)	The same,	The same.

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466.	III.	(XLVI.)	The same,	The same.
469.	IV.	(XLVII.)	Various,	GARGA.

ADHYÁYA VIII.

477.	V.	(XLVIII.)	Various,	SAMYU.
481.	VI.	(XLIX.)	VIṢWADEVAS,	ṚIJIṢWAN.

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493.	IV.	(LIII.)	PÚSHAN,	BHARADWÁJA.
495.	V.	(LIV.)	The same,	The same.
496.	VI.	(LV.)	The sume,	The same.
497.	VII.	(LVI).	The same;	The same.
498.	VIII.	(LVII.)	INDRA, PÚSHAN,	The same.
„	IX.	(LVIII.)	The same,	The same.
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